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History of  
Rocky River Baptist Church

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By E. M. BROOKS

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1928

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## Foreword

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This little book is a labor of love. It is unpretentious in every way save as a record of facts of Rocky River Church and things Denominational in North Carolina.

To call it a History may be a too high-sounding title. Yet, it is much more than a history of one local Church. Some hitherto unpublished facts are brought out and established that should be of a more general interest. There is a short sketch of every old Pastor, Deacon, Church Clerk and original Family constituting the Church in its early days.

This being a Mother of Churches she has left to Posterity a number of Offsprings. Some have been obedient to the Faith and some have not. These have been considered at some length.

When several hundred friends have read and Bequeathed to their children copies of this little "History of Old Rocky River Church," the Purpose of the writer will have been attained.



## CHAPTER I.

### THE CHURCH'S ORIGIN AND EARLY DAYS.

**Lack of Records—First Book Lost or Misplaced—  
Present Church Book Begins April the 5th,  
1828—First Preachers and First  
Settlers.**

#### **Organization and First Pastors.**

Rocky River Missionary Baptist Church, Anson County, North Carolina, was organized in the year 1776. The founder of the church unknown. The founding of the church has been credited traditionally to Hon. and Rev. John Culpeper, Sr. But Mr. Culpeper being born in the year 1764, and his father, Samson Culpeper, moving to Georgia when young John was only twelve years of age, and not returning till he was twenty, puts these dates too close together to justify this tradition. He was an early pastor and the church was often designated locally as "Culpeper's Meeting House." His return from Georgia was in 1784, and not till then could he have been pastor.

How soon after this date he took charge of the church is unknown. Old folks in the church community used to say that he was pastor for more than fifty years. This was not only possible but highly probable. For in the oldest church book preserved no former pastor is ever mentioned. From other sources it is known that Elder Edmond Lilly was pastor in 1790. The church records show that Elder Culpeper was pastor up



to a few weeks before his death in January, 1841. And, if he immediately followed Elder Lilly, he could have been pastor for the reputed fifty years.

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### Its Location and Why.

The Church is located in what is known as upper Anson, or the North-west corner of the county, seven miles West of Ansonville.

The first meeting house was built near the stream of Rocky River, whence its name, on what is now the farm of the late Frank Gaddy. This was once the largest farm in the neighborhood containing about eighteen hundred acres. Its original owner was "Rocky River" Bill Lee, the oldest of that name so far as known. The building stood on a slight elevation some three hundred yards from the river. Here the Culpepers built a home not more than one hundred yards from the Meeting House. Or, very likely lived here before Samson Culpeper moved to Georgia, as John Sr. and John Jr., son and grandson of Samson, were both born in Anson county.

Later, the church building was moved one-half mile further from the river southward. It had remained at the first site long enough for a burying ground to be laid off and a number of graves made for both white and colored. The graveyard was placed midway between the church site and the Culpeper home. The well used at the home was only recently filled and is now, of course, out of use.

The third site is a mile and one-half from the river. The two first sites were on the Lee farm. The third later was attached to it by purchase, but at the time of its location thought to be from the lands of Wyatt Nance, a Clerk of



the Church. The building at this site was a large frame structure erected to care for both white and colored. A row of posts running the length of the building was the only partition between master and slave. The windows had plank shutters save the one behind the pulpit, it had lights. No stove was ever used. Fires in extreme cold weather were built out of doors.

The fourth site is in the same campus on a higher elevation and was from the Darling Allen lands. The present building was put up about 1882. Before this there had stood a large "Arbor" where all special meetings such as Annual Revival meetings, associations and so forth were held. It served a good purpose and many hated to give it up, even though it was replaced by a new church building. The place was famous for the great crowds attending these special meetings under the old Arbor. Many prominent men of the long ago preached from the rustic old pulpit. The Culpepers, father and son, Edmond Lilly, Edmond Lilly Davis, S. P. Morton, W. A. Morris, Dwight Hayes, Robert Furman, N. B. Cobb, and others. The old Arbor stood on after these had passed away. It waited to serve another generation. Then came N. R. Pittman, H. W. Battle, C. L. Greaves and others. It was under this Arbor that Bro. Pittman held the greatest revival remembered by any now living. It was in the year 1882. Nor did they preach in vain, for this church once had a large membership and was known far and near.

No church of any denomination seems to have been in existence within twenty-five or thirty miles of Rocky River at the time of its founding in 1776. The nearest known church was that of Rocky River Presbyterian Church, on Rocky



River near Harrisburg, Cabarrus County. This is mentioned in their church history in 1754. The nearest Baptist seems to have been the Sandy Creek, in Randolph, and possibly one or two others in that section.

A church so hoary with age, though weak and tottering now, and not promising so much as in the past, should still have the respect and good will of all right thinking people, and, may it be said? have their financial aid should the time ever come when the church cannot exist without it.

Why the Location? It was not on any main thoroughfare of that time. The neighbors lived far apart. Most of them owned large plantations. They had slaves but few tenants. There must have been a reason. What was it? It could have been one of several.

First—"There was much water there." The church is surrounded by three living streams: Rocky River on the North; Lanes Creek on the East; Cribbs Creek, two hundreds yards to the West. The little, clear, Cribbs Creek has been the one and only baptistery of the church for more than a hundred years.

Second—It was and is a good farming section. Though there are hills, there are also some very fertile bottoms on each of the streams noted above.

Third—and perhaps the main reason, was the fine type of the original settlers who were to compose and sustain the church.

The question might be asked, was the church located here because of the people, or did the people move here because there was a church here. Both could be true. Some good families were here to begin with, while others moved



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here to be near a church. First and last but few churches have been surrounded by finer old families than this church. Several of them, however, have become extinct.



## CHAPTER II.

### THE OLD SCHOOL-HOUSE IN THE GROVE.

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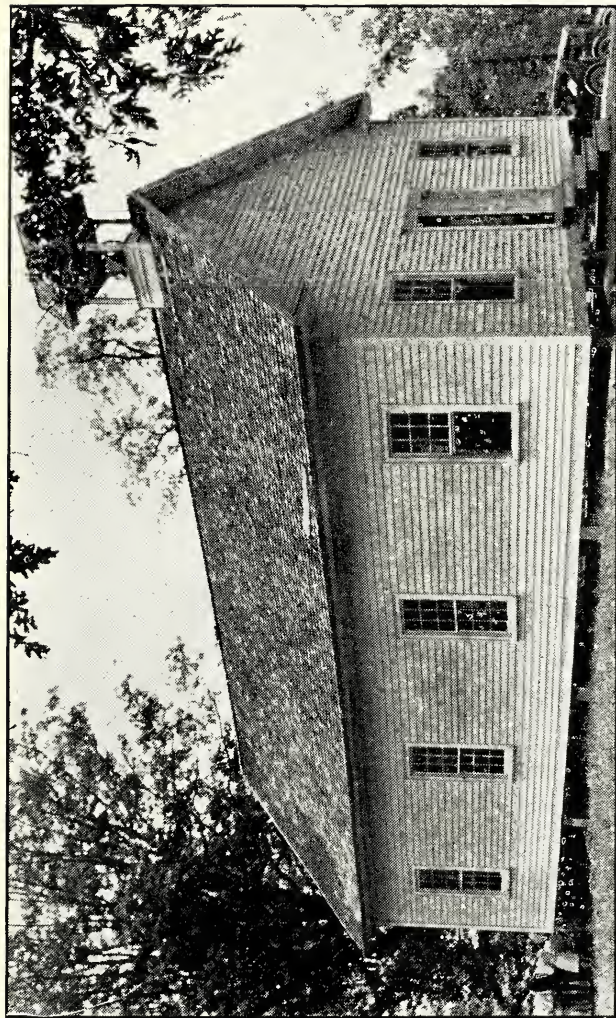
**Had a Sacredness Not Common To All School Buildings—Stood a Long Time and Served a Purpose—A School Anecdote or Two.**

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About thirty yards from the Arbor stood the community school-house. It was a substantial framed building without modern conveniences. There was a chimney in the East end, one window with a plank shutter, a door on both the North and South sides. In the West end was provided a writing shelf made of a broad plank hinged on so that when not in use it was kept upright and formed a part of the wall. In extreme cold weather only the South door was allowed open which furnished the only light the teacher and students could get. When the sessions were in the early fall or summer the old Arbor near-by was used and made an ideal place as they thought, for school purposes. The larger boys would often go up in the big pulpit to work their arithmetic. When compelled to use the house and the weather was open, the boys resorted to the sunnyside of a hill nearby, returning their work to the teacher at convenient times. If raining, and compelled to stay in, no difficult problems were solved that day. When a boy was allowed to study out of doors, it meant he was either a mighty good boy or a senior. They were all regarded as upper classmen.

This building was used for at least seventy-





Present Church Building







five years without change or enlargement. It stood for several years after its days of service. Notwithstanding its poor equipment students attended from other parts of Anson and from Stanly, some even boarding in the neighborhood to get what they thought the best school in reach.

Quite a number of the teachers of that day taught here. Washington Mask, Watt Allen, S. P. Morton, Miss Belle Strother, a refugee from Virginia, taught during the War. Later teachers were Eliza and Mary Brooks, John A. Kendall, Esquire Tom Hyatt and others. The free schools lasted then for only four to six weeks. This was usually followed by a subscription session of about the same length. For a public teacher to get one dollar a day was regarded as exorbitant. Subscriptions ran around one dollar a month per scholar.

The following is a copy of a school roll found in the papers of Washington Marshall Allen. This school was taught before the War, as Mr. Allen served as a private throughout the entire war. He lost his health in a prison camp and died immediately on returning home after the surrender. He had intended making teaching his life work. This is another instance of how war cuts short the hopes and aspirations of noble young manhood. The Roll follows:

Edmond J. Threadgill	Lucy Lee
William F. Crump	Patrick C. Lee
Robert H. Allen	Richard Lee
James M. Allen	Charles D. Lee
James F. Crump	Elizabeth Lee
James Broadaway	Charlotte Lee
Thomas H. Brooks	George D. Lee
Alex T. Allen	Mary A. Threadgill
	Martha J. High



Sofronia Allen  
Mary Avitt  
Sarah Avitt  
Frances Avitt  
John Avitt  
Steven Lee  
George Lee  
Nancy Lee

James Darling High  
John Staton  
Isabella Brooks  
Caroline Brooks  
Susan Brooks  
John W. Turner  
William P. Davis  
Hampton Davis

Of the above list only two are living. They are Mrs. Martha J. High (Turner); and Mrs. Charlotte Lee (Thompson).

If the boys and girls didn't learn much they got some remuneration from the fun they had on the "sly." It had to be on the sly. Teachers were more rigid then. They had but few things to give but discipline was one of them.

Once when Elder Samuel P. Morton was in charge, a big boy needed the rod of correction, and as was the custom with teachers, sent the boy out with his knife to get the switch. While out the boy peeled the loose bark off a pine log and lined the inside of his shirt, thus forming an armor against the impending switching by the teacher. The boy deliberately walked and handed the switches to the teacher, turning around and bending over apparently in perfect submission and humility to receive his just desert. Uncle Sammy was in the right mood to proceed and began letting the rod fall fast and heavy. But what a noise? Was he killing the boy or not? Nobody understood; not even the teacher. Too much thunder for the lightning he thought. A careful examination revealed the facts. Uncle Sammy was outwitted. The boy went free.

But again the same boy offended. He was given to fun. It was his main purpose in going to school. He was good hearted; the teacher



loved him. But he must be punished; he might ruin others. This time Uncle Sammy gave orders for quiet and this time went out after the switch himself. On returning "Snole" couldn't be found. None would explain. The teacher finally thought of the big old chimney as a possible hiding place. He was sure enough up there. He was given orders to slide down. This he did to the amusement of teacher as well as pupils. Again he had outwitted Uncle Sammy. He went home none the worse save the mark of Ham upon his features. He was as black as any slave on his father's farm.

Yet 'tis said the boys and girls were better, then.



## CHAPTER III.

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### HOME-COMING AND CENTENNIAL, 1927.

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#### A Big Day; A Quickening Of Tender Memories; An Inspiration To Many.

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The Centennial held at the church the fifth Sunday in July, 1927, was perhaps the most memorable day in the church's history. It had been in the plans of friends for several years. Great preparations had been made. All living former pastors and former members had been urged to be present. A cornet band of Wadesboro had volunteered its services, several quartets on hand to take part, a number of full church choirs also. A long table prepared in the grove for the noon feast, parking space provided for hundreds of cars, marshalls appointed to arrange for the comfort and convenience of visitors, and, last but not least, a splendid program arranged to help make the day a happy and profitable one.

The seats were placed in the grove near a large stand prepared for the speakers and choirs. Nothing seemed lacking. Only one thing was feared—what about the weather? No local weather prophet would risk a venture. Why? "It had been said of old time it always rains at the July Meeting." But it didn't, and such a day and such a crowd!

For the information of friends who could not be there, the program is given in full below. It was carried out to the letter save the part assigned to Rev. C. H. Martin, who failed to come. Oth-



ers not on the program were used, including the venerable General William A. Smith, of Ansonville, and Mr. John A. Kendall.

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### Program

#### Home-Coming and Centennial Exercises at Rocky River Church.

All old friends, including former members, each living pastor and friends of all other churches are most cordially invited to attend Home-Coming and Centennial Exercises at Old Rocky River Church, Anson County, on Sunday, July 31, 1927. This will be the One Hundred and Fifty-First Anniversary of the Church's History.

Every visiting family is requested to bring a basket of dinner as a public feast is to be spread and thousands of friends are expected to be on hand. Following is the

#### Program:

- 10:30 a. m.—Song, "How Firm a Foundation."  
Scripture reading, I Tim. 3:1-16.  
Song, "When the Roll Is Called Up  
Yonder."
- 11:00 a. m.—Reading Sketch of the Church's  
History, by E. M. Brooks.  
Recognition of old pastors.  
The Stovall Quartet of Albemarle.
- 12-1:30—Dinner and Social Period.
- 1:35 p. m.—Song by Rocky Mount Choir.
- 1:40 p. m.—The Condition of this Country in  
1776, by Rev. C. H. Martin, of Polkton.
- 1:55 p. m.—Song, "My Country 'Tis of Thee."
- 2:00 p. m.—Special, by Thompson Quartet.
- 2:05 p. m.—The Church as I Knew it 1887-89,  
by Rev. A. Marsh, of Marshville.
- 2:00 p. m.—Song, by the Wade Choir of Wadesboro.



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2:55 p. m.—Some Products of the Old Country Church, by Hon. T. L. Caudle.

2:45 p. m.—Songs by Red Hill and Cedar Grove Choirs.

3:30 to close—Song Selections at the will of the Choirs present.

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The cornet band led the first and last song and furnished music at the noon hour. Thus ended a great day with the Lord's people at Rocky River. This Centennial was followed by the annual revival meeting. The results were the baptism of eight fine young people and a revival in our own hearts.

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### **The Present Status Of The Church.**

The church is not strong and flourishing as it used to be. There are contributing causes beyond the power of the church to control. In the past there were men of wealth and influence in its membership. These are gone. The families were large and it did not take many to furnish a good congregation. Now the families for the most part are not so large. It takes folks to make a crowd. The church hasn't got them. The young people are like young people everywhere, their minds have turned towards the towns and other callings than farming.

Education makes young people more capable to enter the business or professional life. They hunger for it and go. No one can hinder them, nor perhaps should they try. Schools and colleges are keeping them away from home even before they enter business. Who would have it otherwise? But it leaves a problem on the country pastor's hands hard to solve.

Just as there is a derth of the old fashion



country doctors; there may be a derth of country-loving pastors. If so, the church has a problem, too.

Though the above things are true, there is still reasons for carrying on for the Lord at the old church. The young people are bright and talented and willing. The church has never gone pastorless nor without a Sunday school.



## CHAPTER IV.

### THE "SPLIT"—1834-1844.

#### Internal Strife Over Missions—Fellowship Lost— Course Pursued—Church "Arms" Involved.

##### A Motherly Old Church.

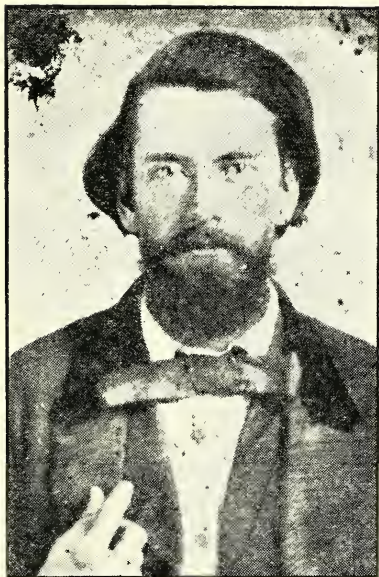
She may not have been like unto a "Bee-Hive" in general activity but, in the matter of "Swarming" she has surpassed any of her neighbors.

Jerusalem, six miles to the west on Richardson's Creek, was an "Arm" for years. They co-operated with the mother church all the while till divided by the question of missions. It was here on the 13th day of October, 1832 that John Culpeper, Jr., was ordained by a presbytery from Rocky River Church. The Mother church sought their welfare and fellowship till 1844. It might be interesting to give the Church Minutes in full for that meeting. It follows:

"1844—Conference Friday before the 4th Lord's Day in July, Elder J. Davis preached from Acts 11th, and part of 26 verse. The church met in conference. A door was opened. None joined.

Brother Robert N. Allen reported that he had conversed with the following persons to-wit: Robertson Pistole, Wyatt Nance, Ephriam Newsum and Carey Tolson who all said they wanted their names taken off the church book, and did not consider themselves members of this church. Brother Uriah Staton made a similar statement as to Ann Baucom. On motion the above delinquent members where excluded."





Washington Allen, Teacher







Another committe had been to labor with them previous to this but without results. From now on this Arm was openly and avowedly anti-mission and is to this day of 1927. There has been secured from Jerusalem church a document from their first church records that comes in well at this point. It deserves a careful reading, and a comparison made with the minutes copied above will be seen to require a rather careful interpretation. This document is given below:

“North Carolina, Anson County.

September 1st, 1833.

As there has originated grievances, distresses amongst the Baptist churches and thereby union and fellowship being broke by this departure from the faith by the new inventions or institutions of the day which are unscriptural, and for union and fellowship for those who wish to take the Scripture for their guide and withstand the errors brought in by filthy lucre hunters and hirelings of the present day; Resolved, as such, we formally part of the Church called Rocky River Church, believing that part of the church with the pastor has by said inventions and institutions of the day revolted from the Scriptures, the original standard of the Baptist as hitherto united;

Do for these reasons feel bound by the authority of God's word to withdraw from every one that walks disorderly after the traditions of men, and not after the commandments of Christ in said church, or, any other church or churches of the Baptist denomination, and not to eat with them, but come out from among them and touch not, taste not, nor handle not for all are to perish by using for doctrine and customs the commandments of and traditions of men. And to be separated from them according to God's word.



Accordingly having read these resolutions before the church, on the day and date above, openly, as such we have met at Jerusalem Meeting House, Anson County, North Carolina on Saturday before the second Lord's Day in November A. D., 1833, consulted our peace and principles, and thereby united in Covenant by giving ourselves to one another in fear of God and the Lord."

(Signed) Wyatt Nance, Carey Tolson, Robert Pistol, Ephriam Newsom, Wiley Baucom, Sally Spears, Mary Hudson.

Following this they adpoted Articles of Faith not so different from those in use by other Baptist churches.

Now, there seems to be a conflict in the dates of the two documents above. Jerusalem has it on record that they organized themselves into a church body September 1st, 1833. Rocky River has it on record that they were still members with them and amendable to the church up to July 1844, when by an action of the church they were excluded for non attendance. We can not deny the records; we must reconcile them.

Both records are true. The solution seems to be possible in this way: The Arm at Jerusalem took its action on the date stated but kept it from the Mother church. Other committees had gone to them whom they told they did not consider themselves members. Rocky River did not grasp their meaning and kept laboring with them to preserve the union. The old church took an ordaining presbytery to set apart a young preacher to the ministry as late as October 13th, 1832.

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### **The Arm at Bethlehem.**

This was located in what is now the village



of Ansonville. It was constituted into a regular church Friday before the 2nd Lord's Day in May, 1831. It had existed as an arm for several years previous to this date. The presbytery constituting it was composed of John Culpeper, Sr., John Culpeper, Jr., Wyatt Nance, Thomas Allen, and Amon Yarborough. It went anti and did not remain for very many years. The site is used now as a cemetery for the village.

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### **The Arm at Kendalls.**

For some time the members held their names at Rocky River while they had services at Kendalls as often as a preacher could be secured. Brother Job Calloway was enrolled at Rocky River but brought the petition asking that Kendalls be constituted into a regular church. The request was granted on Saturday before the fifth Sunday in May, 1830, Elder Ralf Freeman, deacons Thomas Allen, Wyatt Nance and Amon Yarborough attended to represent Rocky River in the services. This church has continued to prosper through the years and is now a strong and vigorous body.

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### **The Arm at Brown Creek.**

This arm was constituted two years earlier than Kendalls. Elder Ralf Freeman, Thomas Allen, and Amon Yarborough formed Rocky River's delegation to this meeting. The date was Saturday before the fourth Lord's Day in May, 1828. This church has prospered through the years, and though not as strong as at some periods of its history, is still a liberal church.

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### **Austin's Grove.**

This is of doubtful location. The Eldership



of the church was called for to meet at a sister Austin's of Stanly county to consider the advisability of forming a church. This was most likely near Big Lick.

The following letter is self-explanatory. It shows the spirit of the time of the split in our denomination over missions. Mr. Williams had his membership at Betheny. He moves nearer Rocky River and wishes his church letter. He addresses his request to Elder A. Harris. He knows there are impending strife and divisions. He pleads for an understanding and a continuance of fellowship. His letter was returned with the Action of Betheny church written on the margin. Rocky River most certainly received him on statement grounded on things contained in the letter. This was filed with other papers in the church book. He was soon elected clerk and wrote a good hand. How long he lived after this to enjoy the fellowship of Rocky River is not known. It is to be regretted that so little is known of his after life and service. There are some reasons to believe that he was a minister of the Gospel. This Betheny Church is located in Anson County a few miles below Wadesboro and is still in existence, but now has but very few members.

“June the 12th, 1841.

“State of North Carolina,

“Anson County.

“Respected Father In the Gospel:

“I have been of late contemplating on the goodness of God and His many mercies bestowed on the innumerable inhabitants of this Earth. And while contemplating my mind is lost in wonder. Then it is I well might with the Psalmist



say 'What is man that thou art mindful of him.' I have of late been thinking that I would wish to see you and hold a private conversation with you and relate to you the state of my mind on some particulars. But as this is not convenient at present and as I feel willing that the whole church at Betheny where my membership is held should know it as well as you, and feeling somewhat a delicacy in coming forward before the church to express my ignorance in weakness, I have taken the privilege to write to you and I wish you to heed what follows with seriousness and parental affection and bear with me for I respect you highly as a minister of Christ and I respect the brethren and sisters of Betheny church as Christians and have no reason to doubt them; but I must tell you that I am not satisfied to live as I do, believing as I believe. For I profess to be a Baptist of the Predestinarian faith and I believe it is my duty to fellowship all those Baptists who do profess the same, and not to reject them on account of their being called 'Missionaries,' and because they say they are in favor of supporting ministers to preach the gospel to the heathens. For if they think it is their duty to contribute to the support of this institution or that institution their property is their own and let them dispose of it accordingly as they think proper and we will do the same. I know the time has been when I was as much opposed to the preaching of those who professed to be missionaries as any person could be.

"I did verily believe it was a speculating scheme conducted and carried on by a few individuals in order to make them wealthy, as you have heard me often relate. Though I am of contrary opinion at this time. I have of late per-



used the Memoir of Mrs. Judson and there find that there have been Missionaries ever since 1813, which was before I was born. And if it was not that I know you do not devote much of your time in reading modern history, I would recommend the perusal of Judson's Letters. I have read them and feel bound to give them credit.

"And now, Father Harris, what could have been the cause of Adoniram Judson and Ann H. Judson leaving of the United States and all their friends and relatives and their comfortable dwelling where they were blest with a plenty of this world's substance, such a plenty as to keep them from want by using industry, and exposing themselves to the boisterous waves of the sea and going to India, where they no doubt expect to meet with a savage and barbarious nation of people. Was it not to preach the gospel of Christ to a heathen people? I think myself that it was. And inasmuch as that was their errand, I think the Omnipotent Creator had a hand in sending them. I therefore, wish this letter to be read to the church at Betheny, and, let them know my mind concerning fellowship towards the Missionary Baptist brethren. I wish us all to unite again and become in full fellowship, both anti-Missionary and Missionary, and not be so cold toward each other as we have of late.

"Brethren and sisters, I have not been among you for some time and the reason is that my mind has not been fully satisfied concerning the division among the Baptists. And, I thought it would wear away and then I would come to see you. But the more I reflect on the goodness of God the more I am constrained to believe that it is our duty to fellowship with our Missionary brethren. For they say they can fellowship us.



Then, let us unite with them and be no longer at variance, one with another. For my part, brethren, I feel willing to fellowship all of the Baptists, both Missionary and anti-Missionary, that is, if they are in full fellowship in their own churches. And I hope you will join in the same. I have some idea of joining the church near me and did not feel at liberty to so do until I informed you of it. I wish you to write me word on the reception of this letter whether or not you can join me in my sentiments or not.

"I wish you to take no offense at my letter, but read it with serious attention and write to me your sentiments as you all think most proper. I would like to receive a letter in answer to this as soon as convenient.

"So nothing more at present, but still remain.

"Your affectunate friend and brother, even until death.

"W. J. WILLIAMS."

"To Elder A. Harris and the Members of  
Betheny Church.

"July the 17th, 1841.

"Dear Sir:

"We received your letter dated the 12th of June, that you could fellowship Missionaries and anti-Missionaries. Elder Harris said that he had Mrs. Ann Judson's book in his house. He thinks no more of it than trash. So we can say, farewell for a season. We excommunicate you. May the God of Heaven direct you in wisdom's ways.

"ELDER A. HARRIS, JESSE GARMON  
and THE CHURCH."



## CHAPTER V.

### ASSOCIATIONAL CONNECTIONS.

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Sandy Creek, 1805-1815—Pee Dee, 1816-1856—  
Brown Creek, 1857-1882—Anson, 1883—Pee  
Dee Again—Anson 2nd Time 1909—Present  
—History of Pee Dee by John Culpeper.

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#### Associational Connections.

The first recorded connection with an association was with the Sandy Creek in 1805. This body met that year with Chambers Meeting House, Montgomery County. Up to that time the body seems never to have had a presiding officer. On motion of Elder John Culpeper, seconded by one brother, George DesmEEKES, James Bostic was elected Moderator and Bryant Boroughs, clerk. The delegates from Rocky River this year were Elder John Culpeper and Armistead Lilly.

The church kept this connection till October 28th, 1815, when at Rock Springs, M. H., in Chatham county, two miles from Pittsborough, all the churches South and West of Deep River, withdrew and formed the Pee Dee. Elder John Culpeper elected moderator of the Sandy Creek for that session. This made their parting gift of honor to a worthy servant. Delegates this year were John Culpeper, William Crittenden and William Benton.

Elder John Culpeper and Bennett Solomon appointed messengers to the Baptist General Meeting to represent the new association.

The Pee Dee met in its first session at Rich-



land (now Bethel) Montgomery County, October 19, 20 and 21, 1816.

The Second Session was held with the Cedar Creek (now Lilesville) Church, Anson County, October 18, 19 and 20, 1817. The following ministerial brethren being present, namely: Daniel Gold, John Culpepper, Armistead Lilly, Archibald Harris, Ralf Freeman and Daniel White.

The Brown Creek had been formed in 1855, and at its third meeting at Mt. Olive Church, in Anson County, the Rocky River delegates found enrolled as follows: Elder S. P. Morton, H. M. Broadaway and J. J. Broadaway. The church drops from the list of delegates in 1883.

The Anson was formed about this time, and, it is almost certain that Rocky River went into the new body. This association remained as County association for some years and was an influential body.

The Old Pee Dee finally comes back with an appeal to the Anson to reunite with them as they had only six churches and needed more strength. All these six scattering churches went east of the Pee Dee River. The Pee Dee offered to alternate in appointing places of meeting so that every other year the sessions would come west of the river. But after awhile the brethren on the Anson side complained of having to go so far to attend sessions on the Richmond County side that the Anson was reorganized with most of the churches co-operating. But as all did not, some of the stronger churches returned to the Pee Dee, which leaves Anson a weak body composed now of only ten or twelve churches. There is a sentiment among still others to return to the larger body. This may or may not be done.



Rocky River is still in the Anson in the year 1927.

In this connection it may be appropriate to insert a history of the Pee Dee Association, written by Elder John Culpeper, 1835, and preserved for us by The Triennial Baptist Register No. 2, Baptist Tract Society, Philadelphia, 1835. The following was read at the 1834 session of the Pee Dee Association. Place of meeting not given.

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### History of The Pee Dee Association.

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(A Circular Letter by Elder John Culpeper Read Before The Pee Dee Association, Session of 1834.)

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"The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent send Christian love:

"Dear Brethren:

"Being once more permitted to meet together in an associated capacity, we address you in a Circular, and present you with the history of our Association. / In giving you a history of our body it is necessary to have recourse to the history of the Sandy Creek Association of which we were formerly a component part.

"The Sandy Creek Church, the oldest in our body, originated in the following manner: soon after the reformation by George Whitfield and others, who began their extraordinary career about the year 1740, Shubal Stearns, a native of Boston, being a preacher, labored among them till 1751, when he embraced the sentiments of Baptists, as many others of the pedo-baptist separates did about this time, and soon after was



baptized by Wait Palmer, and was ordained the same year.

Mr. Stearns and most of the separates had strong faith in the immediate teachings of the Spirit. They believed that to those who sought him earnestly, God often gave evident tokens of his will. Stearns, listening to some of these instructions of the Spirit, as he conceived them, believed himself called upon by the Almighty to move far to the westward, to execute a great and extensive work. Incited by these impressions, in the year 1754, he and a few of his members took their leave of New England. They halted in Berkley county in Virginia. Stearns not meeting with his expected success here felt restless. Some of his neighbors had removed to North Carolina; he received letters from them, informing him that preaching was greatly desired by the people of that country. He and his party once more got under way, and traveling about 200 miles came to Sandy Creek, in Guilford County, North Carolina, where he took up his permanent residence.

As soon as they arrived they built them a little meeting house, and 16 persons formed themselves into a church, and chose Shubal Stearns for their pastor. Benedict vol. 2, page 38. He had Daniel Marshall and Joseph Brede for his assistants, neither of whom were ordained. Of Shubal Stearns, Benedict says, page 367: "His character was indisputably good, both as a man, a Christian, and a preacher." Of Daniel Marshall it is said, Benedict, page 39: "Though not possessed of great talents, he was indefatigable in his labors." He sallied out into the adjacent neighborhood s, and planted the Redeemer's standard in many of the strongholds of Satan. In pro-



cess of time, some of the inhabitants became converts, and bowed obedience to the Redeemer's sceptre.

These uniting their labors with the others, a powerful and extensive revival commenced, and Sandy Creek soon swelled from 16 to 606 members. In the year 1758, a few churches having been constituted, and these having a number of branches fast maturing for churches, Stearns conceived that an Association composed of delegates from them all, would have a tendency to forward the great objects of their exertions. For this purpose he visited all the churches and congregations, and explaining to them his contemplated plan, induced them all to send delegates to his meeting house, in 1758, when an Association was formed which was called "Sandy Creek." This Association experienced great changes; her limits extended into different sections of the country. The Missionary spirit or strong confidence in God which actuated Stearns and Marshall, and their associates, and induced them to travel into destitute regions, diffused itself into their successors in the ministry. This Association and some of its spiritual daughters, have nourished that practice in every age.

Soon after the period when Judson and others visited the shores of Hindoston and Burmah, and on account of their labors and success resulted in the formation of the Baptist Board of Foreign and Domestic Missions, The Sandy Creek Association at their session held at Rock Spring, in Chatham County, in October, took up the subject and appointed R. T. Daniel Corresponding Secretary to said board, and appointed R. T. Daniel and Robert Ward messengers to the general meeting of the Baptists of North Carolina.



At that session the Association was divided by mutual consent, and the churches South and West of Deep River formed a new Association called the Pee Dee, and John Culpepper and Bennett Solomon were appointed messengers to represent the newly formed Pee Dee Association in the Baptist general meeting. This general meeting occupied nearly the same place among the Baptists of North Carolina that the Baptist State Convention now does.

The Pee Dee Association held its first session at Richland in Montgomery county, on the 19th, 20th, and 21st of October, 1816, and adopted the course; allowed J. Culpeper six dollars for attending the general meeting, and appointed J. Culpeper Corresponding Secretary to the Baptist Board of foreign and domestic missions, and corresponding messenger to the general meeting, and Bennett Solomon his alternate. This Association held its session at Cedar Creek on the 18th, 19th, and 20th of October, 1817.

Elders Daniel Gold, J. Culpeper, Armistead Lilly, Arch'd Harris, Ralf Freeman, Nathan Riley, Daniel White, and others attended. They then and there resolved that the Association recommend to the churches which compose the same, to take into consideration the importance of the missionary business, and that they contribute to the support thereof what they can reasonably spare.

The minutes for 1818 not found. The session for 1819 was held at Bethlehem meeting house in Richmond county, the 16th, 17th, and 18th days in October; there the churches were very fully represented and took under consideration the missionary business, and resolved that they approve the proceedings of the Board of



Foreign Missions, and recommend to the churches to continue to support the missionary cause. The session for 1820 was held at the Jersey Settlement, in Rowan county. The rain prevented the Association from accomplishing much business, but much peace and harmony prevailed.

The session for 1821 was held at Carlege's Creek, Richmond; The Association desired the ministerial brethren to visit the vacant churches.

The session for 1822 was held at Rocky River, when it was recommended to the churches to set apart a day of fasting and praying to God, to spread His Gospel from pole to pole.

The session for 1823 was held at Bethlehem meeting house, in Montgomery county. A query was introduced in these words: "Is the mission a cause of God?" Answer: "We believe it is the cause of God."

The session for 1824 was held at Pine Woods meeting house, Rowan county. In the circular for that year are published the following words: "Many of the churches are forming auxiliary societies for the purpose of sending the Gospel to every neighborhood in our State and the Lord is abundantly blessing their labors of love. Dear brethren, let us go and do likewise."

The session for 1825 was held at Bear Creek; no minutes to be procured. This year the Abott's Creek Association was formed; the dismissal of some of our churches, reduced our body to nine churches and four hundred and seventy-nine members. In 1827, we were reduced to 462 members. In 1828 no minutes were found. In 1829 our increase was small, our number 465. In 1830, our number increased to 12 churches and 487 members. In 1831, the great and extensive revival commenced and we were the happy sharers



of it. In that year 199 were baptized, increasing our number to 686. In 1833, 240 were baptized, our present number increased to 1080. In 1831 and 1832, three of our churches forsook us and came out in opposition to all the benevolent institutions of the day. With the churches which withdrew from us in opposition to the benevolent institutions, four of our ministering brethren, being one-half of our number forsook us, but we hope our God has not forsaken us; we have supplied our churches with preaching, we have increased in numbers, and we hope are growing in grace and in the knowledge of our Lord and Savior Jesus Christ. And the Lord has raised up and we hope is still raising up our young preachers to supply the place of such as have left us, and have died, and others of us who are wearing out.

As to the other branch of the subject on which, by a resolution of the last session we were to address you, that is, the constitution of our churches; we have no certain account of the date of the constitution of some of them. It appears from Benedict, vol. 2, page 42, that the Sandy Creek Church, the oldest in our Association was constituted in 1756, and the church at Little River, in 1760: this is the church known in our minutes as the Church at the Forks of Little River, as there are several churches on that river. The church at Rocky River was constituted in 1776. The Pee Dee church was constituted in 1785. The church formerly called Richland, now Bethel, in Montgomery, was constituted before the division of the Sandy Creek Association, which occurred in 1815. The church at Bethlehem was represented in the first Session of the Pee Dee Association in 1816. But the date of the



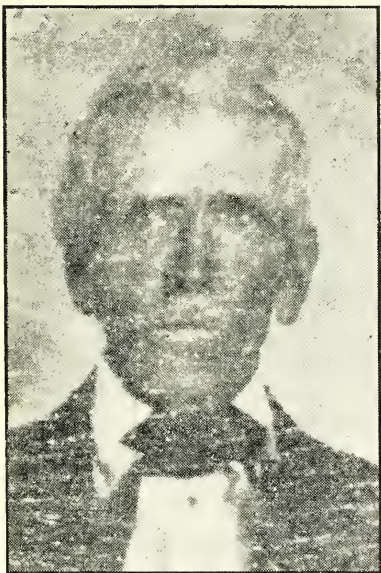
constitution is not known. The church at Cartledge's Creek, was constituted in 1823, of persons who were members of Pee Dee church. The Spring Hill church was raised up by Brother Daniel White and others of his country-men from Scotland, and was constituted about the year 1818.

The church at Saron, was constituted in 1826, of members from the Bethlehem church. Brown Creek church was represented in the Association in 1829, and it is presumed was constituted in 1828, but as the Minutes of the Association for that year are not on file, it is not certain. The church at Kendall's and the Bethlehem church in Anson, were both constituted in 1831, of members formerly belonging to the Rocky River Church. The church at New Union, was constituted in 1832, of members from the church at the Forks of Little River, and the Bethel church in Montgomery. The Lawyer Spring church, formerly belonged to the Moriah Association and was dismissed from that body and joined us in 1833. The church at Dover was constituted in 1833, and was formerly a component part of the church at the forks of Little River.

We have here given you as correct a history of the origin, rise, and progress of our Association, and of the constitution of the churches, as our limited information, and the time we could devote to the subject, would enable us.

We perceive the first churches were raised up and the Association formed and built up by men who had strong faith in the immediate teaching of the spirit of God; who believed that to those who sought him earnestly, God often gave tokens of his will; that such indications of the Divine pleasure were above, though not con-





Deacon Robert N. Allen







trary to reason; and following these indications, still leaning in every step upon the same Wisdom and Power by which they were at first actuated, they would inevitably be led to the accomplishment of the two great objects of a Christian's life, the Glory of God, and the salvation of men. Listening to these instructions of Heaven, as they then esteemed them, and called upon by the Almighty as they believed, they left their friends, and traveled as faithful missionaries, or heralds of the Gospel, and although they met with opposition, and had to encounter difficulties in privations, their success was measured not by their abilities, but by the power of God. The same missionary spirit of zeal, called by some a spirit of enthusiasm, has from that day to this run through their successors and diffused itself, not only in the parent or Sandy Creek Association, but through the Pee Dee, and other younger branches of the parent stock.

The Liberty Association lately formed of part of the Abotts Creek Association in consequence of the determination of a majority of that body, not to hold fellowship or sit with any persons who held with the Bible Society, Missionary Society, or any benevolent institution of the day, received by baptism 307 persons during the last Associational year, and have now 569 members, being 185 more than the whole number of their opposing brethren who disowned them. They, like our association, have but few ministers, but the Missionary spirit has prompted them to spread the glad tidings of life and salvation in the adjoining neighborhoods, and God has crowned their labors with abundant success. God has, and ever will bless such as obey his commands, and confide in his word.



The Churches in the Associations of our State including two where the churches are some in this State and some in South Carolina, who patronized the benevolent institutions of the day, have baptized 4751 persons. From the unassociated churches we have not obtained sufficient information to write anything certain as to their increase, progress, or number, but we know the increase in some of them has been considerable. Our anti-missionary brethren, who are opposed (and we hope honestly), to these institutions have eight Associations, in six of these where they print and publish the numbers baptized, they have baptized 180 persons; and by a comparison of their numbers excluded and died, with the number baptized they have experienced a small diminution. The above results are apparent from the Minutes of the several Associations for 1833. The Minutes for 1834, as far as they have reached us, or been heard from give the same information. The churches in the different Associations who patronize these institutions, and strive to spread the light of the Gospel at home and abroad, are increasing in numbers, and we hope are growing in grace and in the knowledge of the Lord and Savior Jesus Christ, and their success as usual proportioned to their zeal and humility.

And those who oppose these things, and use little or no exertions to spread the light of the Gospel, however sincere in their opposition, many of them are stationary, and others diminishing.

JOHN CULPEPER, Sen., Moderator.

Pleasant M. Powell, Clerk.

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Following the Circular Letter by Mr. Culpeper is a sort of Digest of the condition of the churches composing the Pee Dee at that time as follows:



### The Pee Dee Association.

The churches composing this body have several flourishing Sunday Schools and Temperance Societies in operation among them. The following notices of some of them are taken from the minutes for the two past years.

Cartledge's Creek.—This church is in a very flourishing condition. Nearly 70 persons were received and baptized on a profession of their faith in Christ during the first six months of 1834. The church is supplied by Patrick W. Dowd, whose labors appear to have been wonderfully blessed since he commenced preaching at that place. There is a Temperance society, Tract society and a Sunday school attached to this school. It is said that they contribute nearly as much to the preaching of the Gospel, and to the benevolent institutions of the day, as half the Pee Dee Association besides.

Cedar Creek.—This church has experienced a "time of refreshing from the presence of the Lord," since the session of the Association in 1834. At a protracted meeting in July, 1835, of thirteen days continuance, the Lord was pleased to pour out his spirit in a most powerful manner; not only to the awakening and converting of sinners, but also to the restoration of numbers whose love had grown cold. They are now in peace and harmony, actively engaged in promoting the glory of God, and the good of souls. They are in favor of the benevolent institutions, which so highly distinguish the present age. J. Culpeper, Jr., is still their pastor.

Rocky River.—A pleasing change has been wrought at that place, in the sentiments and feeling of the people, through the instrumentality which God was pleased to make use of, at a pro-



tracted meeting last summer. Bread has been cast upon the waters, which it is hoped, will soon be gathered up, to the honor and glory of God. J. Culpeper, Sen., is their regular pastor.



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## CHAPTER VI.

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### THE CHURCH'S PASTORS—OTHER OFFICERS.

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A Worthy Line—Sound In Doctrine—Poorly  
Paid But Faithful.

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#### Some Faithful Officers Of The Church and their Families.

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Just who were the Original Settlers around Rocy River Church is not certainly known. The names on the oldest church Roll should give a clue. The first names found are Culpepers, Allens, Nances, Bentons, Pistols, Turners, Statons, Smiths, Broadways and Yarboroughs, Lillys and Dargans. A few lines in regard to these should not be out of place.

The Darling Allen family was one of the first and oldest. He was a native of Mecklenburg County, Va. Before moving to North Carolina he married Judith Nance, daughter of Robert Nance, who remained in Granville County, North Carolina. The birth dates of his children give us some further reason to believe he was an early settler. This is on the family records now in hand and well preserved. Nancy, born April 16th, 1784; Betsy, July 5th, 1787; Polly, July 17th, 1789; Robert, June 19th, 1792.

He was a soldier of the Revolutionary War. Whether he enlisted from Virginia or North Carolina is uncertain. County Surveyor, D. H. Braswell, of Anson, remembers well the little



wooden keg he used as a canteen in the War. This in some way has been misplaced or destroyed.

Wyatt Nance, son of Robert Nance, and uncle of Robert Allen, lived one quarter mile North of the church and most likely deeded the lot for the church's third site. He was for many years Clerk of the church. He later moved on Richardson's Creek, near the Union County line, and went into the formation of Jerusalem Anti-Mission church and became its first Clerk. It is reasonable to suspect he died in possession of Rocky River's oldest church record.

Amon Yarborough.—He is named as head of this family name though he had brothers and children of the same family name. He followed Wyatt Nance as clerk of the Church. He and family all belonged to the church and were among its most active members. He resigned in 1832 as clerk and he and every member of the family took letters and moved to Alabama. None of them ever returned.

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### Other Allen Families.

There were several distinct families of this name though each related to the other. This relationship was both by blood and marriage. They were given to intermarriage.

Robert Nance Allen was a son of Darling Allen, mentioned first in this series of Family Sketches. He was also a grandson of Robert Nance the original of his name in this part of the State. Robert was born June 9th, 1792, one-half mile East of the church on Lane's Creek on the place now owned by Henry Baker. Here his father, Darling Allen, was killed by Mose Allen, one of his slaves in 1803, when Robert was eleven



years of age. It is said that this negro was the first man to be executed by hanging in Anson County. Robert was a Deacon of the church and was noted for his hospitality. His dwelling was at that time the best in the community, being a two-story eight room house. "He was careful to entertain strangers, given to hospitality." This family at an association entertained forty-five delegates and friends at one time. Mother remembers this well and has often spoken of it to the writer. This home was remarkable for the striking beauty of its chimneys, built of brick from a kiln on the farm. Those on the inside of the kiln were burnt to a glossy black. The masons so placed these as to form diamonds from bottom to top. This old dwelling was destroyed by fire a few years ago. This family observed to the letter the Biblical injunction, "Contend for the faith once delivered to the Saints." Not one of them have ever been anything but Missionary Baptists. They are "Landmarkers."

Thomas Allen joined the church earlier than Robert. No better member than he appears on the church roll. He was never in trouble of his own and was ever bringing Heavenly beatitudes upon himself as a "peacemaker." He was used in more church councils at home and abroad, on more constituting and ordaining Presbyterys and more often appointed a delegate to associations than any member of his day or since. His branch of the family has passed off the Earth to their reward.

Johnny Allen.—He was a first cousin of Robert Allen and married his sister, Polly Allen. He was a good man and true but would sometimes speak his mind a little too freely and have to apologize for it. Yet, he was a good member and



well thought of by his brethren.

Quite a number of his great-grand-children are living, among them Clyde Allen, of Norwood; Robert, of Ansonville; and Mrs. Addie Lee and Mrs. Minnie Gaddy, of the old home section.

The David Allen family have in recent years not lived close to the church and most of them now belong to Rocky Mount six miles above here.

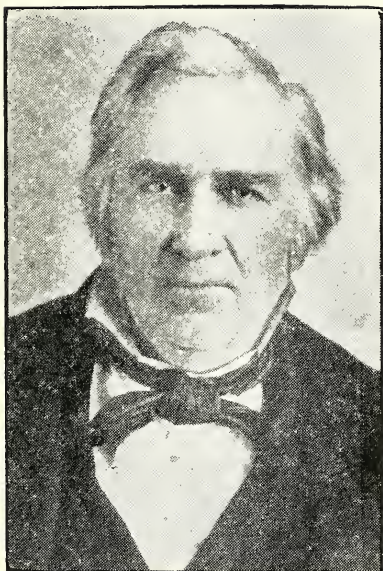
The son, Clement, left three sons, John, Calvin and Devotion. The last named left no heirs. Calvin left a son and daughter, now living at Olive Branch. John raised a large family, some of whom are living at the old home, one at Oakboro and two daughters, Mrs. Thompson of Norwood, and Mrs. Lilly Efird, of Cottonville.

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### **The Laniers.**

This family moved here from Virginia with the Nances and Allens and were connected by marriage. Benjamin, the original head, married Dolly Nance, daughter of Robert Nance, a sister to Wyatt Nance and the wife of Darling Allen. This Benjamin Lanier was the father of Robert Lanier, late, of Norwood, and Mrs. Robert Allen and also of Mary Lanier, who married Robert M. Wall, of Norwood. Mrs. Eugenia Dunlap, of Ansonville, is the daughter and only child of this marriage. Robert and Edmond Lanier, of Norwood, are grandsons of this Benjamin Lanier. Uncle "Benny" lived but little around Rocky River Church. He spent most of his days in South Carolina "overseeing" large plantations for William PeGee and others. But his wife and daughters did live at least at two places in the community. First on Little Creek, half way between the Church and the village of Cedar Hill. Then after Uncle Benny's death they lived close





Deacon Uriah Staton







by the home of Robert N. Allen. After the marriage of her youngest daughter Grandma "Dolly" moved into the home of her son-in-law, Robert N. Allen, where she spent her few remaining days. None of the male members of this family appear on the church rolls. Some of the daughters with some slaves of the name belonged. John, one of the sons, moved to Alabama, and his family is lost to us.

The families so far mentioned were all from Mecklenburg County, Virginia, with a short stop in Granville County, North Carolina. Now other old families will be considered:

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### **The Turners.**

A family "tree" shows Jasper Turner the forbear of them all. The male members of this family were not church members then or after. The women were members and faithful attendants. George was the only son to raise a family. He lived to be exceedingly old and was buried in sight of his old home. Wilson, son of George, raised a large family, some of whom are living, namely: Sam Turner, of the old home, and Mrs. Fred Lee, of Ansonville, and Mrs. Cornelia Goodman, of Polkton.

Aunt Polly and Dilly, two old maiden sisters, daughters of Jasper Turner, never married and willed their farm and other property to a colored slave who never left them during their natural life. He was a good negro and perhaps deserved the reward for his long stay with and kind attention to these good old ladies. They were both members of the church and faithful.

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### **The Broadaways.**

The Broadaways were church folks and lived



several miles West of the church. But distance did not keep them from attending church regularly. They were and are now Baptists to a man. The family is too large to trace its branches.

James Broadaway. Each branch of the family is worthy of notice but the writer has time and space only to mention the one at the head of this paragraph. James Broadaway and wife, Aunt Patsy, left no children. They were good, happy old folks, beloved by all. He was Rocky River's most faithful church clerk. He served continuously for thirty-one years. They always had something to give children who visited them. In her last days, Aunt Patsy was paralyzed and could not speak, but would motion for something to be given children that went to see her. They lived two miles West of the church, near the new Burnsville High School Building. Sacred is the memory of them.

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### Pistole.

Robert Pistole and Elizabeth Pistole, his wife, are found enrolled on the oldest church book to be found. They are members with the Culpepers, Ralf Freeman, the Baucoms, Newsoms, Allens, Yarboroughs and other families of the earliest mention. It seemed at first that all trace of them was lost and the family name extinct. But finally a great-grand-daughter, Mrs. S. B. Bundy, of Monroe, was discovered, who has given a full record of the family and is to be inserted in this book. This information came at a late hour and the copy had to be secured from the printers in order to make this amendment to the original copy. Mrs. Bundy is a lady of rare intelligence and has been my only dependence in getting hold of the facts wanted.



Brother and Sister Pistole were faithful members for many years; regular in their attendance and highly respected as neighbors. But when the "split" over Missions came they sided with the opposition and left us to form Jerusalem church, six miles away. It should be said that the family record to be presented here was copied from the old family Bible, now in possession of Mrs. Ada Tucker, of Anson County, who is supposed to be another great-grand-daughter as one of the daughters, Lucy Pistole, married Goerge Tucker, as will be seen from the record.

Charles, the only son to marry and leave children, also left but one son, James M. Pistole, who married Alice Osborne, who have one son and two daughters now living in Monroe, Number 206 Crowell Street. John E. Pistole lives with and cares for his two unmarried sisters, Mittie and Audrey Pistole. He is a sober and industrious citizen.

Another daughter of Robert Pistole, Katherine, married a Braswell, probably of Anson, as Sheriff Braswell, of Wadesboro, is also a great-grand-son of Robertson and Elizabeth Travis Pistole. These are all the living heirs the writer has been able to locate. It should have been stated in the beginning that in all probability Robertson Pistole was born at Cardiff, Wales. This is a seemingly well grounded family tradition handed down from parent to child and should be accepted as though it were actually found on a written record. The entire record, as found in the old family Bible is as follows:

Robertson Pistole, born June 18, 1773, at Cadiff, Wales; died 1852. Married Elizabeth Travis, Sept. 8, 1796, who was born Nov. 18, 1778; died in 1841.



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Children of Robertson and Elizabeth Pistole:

1. Polly, born October 19, 1797.
2. Nancy, born June 2, 1799.
3. Elizabeth, born June 5, 1801.
4. Martha, born April 13, 1803, married Ephriam Newsom.
5. Lucy, born May 21, 1805, married George Tucker and was killed by lightning.
6. Katherine, born April 11, 1807, married a Braswell, great-grand-father of Sheriff Braswell, of Anson County.
7. Edward Travis, born June 24, 1809.
8. Charles, born January 16, 1813, married Magaret Williams, born 1815, died August 24, 1884. Parents of Mrs. Bundy living in Monroe.
9. Sally, born Jan. 14, 1815.
10. Louisa, born Apr. 12, 1819.
11. William Robertson, born March 27, 1822, died July 27, 1841.
12. Anna, born Jan. 13, 18—.

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### Staton.

Deacon Uriah Staton. Another worthy man comes into view. On the death of Thomas Allen Brother Staton was elected to take his place. He was a large land owner and possessed other property of value. It was more than four miles across his lands from east to west. He conducted a grist and saw mill on Lanes Creek. He owned a number of slaves, many of them holding membership with him at Rocky River. Mack Staton, a worthy slave, was given the privilege of preaching to his color. He lived and died without a stain on his Christian character. Every body knew and respected "Uncle" Mack Staton. Brother Staton was a kind man to the poor and the widows and fatherless. He was the most liberal man of the



church at that time. He was a man of few words. He had the utmost confidence in his old pastor, S. P. Morton. But he would sleep under his preaching. Being asked why he always kept awake when visiting preachers had appointments and slept under Uncle Sammy's preaching, answered, "I know Uncle Sammy will do to trust; the stranger I have to watch."

He raised a large family and still has many descendants but only one living child, Mrs. Lilly Shankle, of Albemarle.

Shepard Lee was not a deacon, but was one of the very oldest families of the neighborhood. He and family were members. He was a son of "Rocky River" Bill Lee, so called to distinguish him from "Truckwheel" Bill and his own son of the same name. "Rocky River" Bill and family did not belong to the church, though friendly to it as the first two church sites were probably sold or donated by him.

Julius W. Burns came much later. He was a close relative of the other Burnes of the County. He was a man of wealth and liberal and true to his church. He raised a large family of worthy sons and daughters, most of whom are still living. His companion, Aunt Frankie Burns, is still with us.

This ends the list of deacons and other officers of the Church who have gone to the Church Triumphant. There is one still with us, but who has passed the most active period of his life might be mentioned as we pass on to other items in the Church's history.

John E. Efrid has been a deacon for many years now. He is not a native of Stanly, but marrying over here he has spent most of his life with us. He has been a successful business man.



Raised a large family of useful sons and worthy daughters. He is the father of the Efird Brothers who own and operate the Efird Chain of Stores. He himself is Vice-President and joint owner with his sons. He is a regular church attendant and holds up well for his age.

### John Culpeper, Sr.

John Culpeper, Senior, son of Samson Culpeper, was born in Anson County, North Carolina, in the year 1764. The exact locality is not known. It is known, however, that the Culpepers lived quite awhile on Rocky River near the first site of Rocky River Church, on what is now a part of the "Rocky River Bill" Lee plantation more recently owned by the late J. Frank Gaddy.

When twelve years old his father, Samson Culpeper, moved to Georgia. At the age of twenty young John was converted under the preaching of Dr. Silas Mercer, and himself entered the ministry almost immediately. He soon returned to North Carolina where he spent all his active life serving the Baptist denomination as pastor of churches, moderator of associations, as Agent for State Missions and so forth.

He enters public political life. In 1807, at the urgent solicitation of friends he made the race as a candidate for the United States Congress and was elected. The following is copied from Dr. George W. Purefoy's History of the Sandy Creek Association published in 1857: "He preached in the churches of the Sandy Creek Association, which then reached to the Pee Dee River. Extensive revivals accompanied his preaching wherever he went. He continued these labors with undiminished zeal and effect for several years. In the meantime, his popularity became so great,



that his misguided friends urged him to become a candidate for Congress, as the only means of preventing the re-election of the then incumbent, who was particularly distasteful to the voters in that part of the district. During this time he continued to preach the true doctrines of the gospel, but it was with greatly diminished zeal and success."

Writing Prof. A. R. Newsom, Secretary N. C. Historical Commission, Raleigh, the following record of his service in Congress was secured: "I find that John Culpeper is listed as being from Montgomery County. The present Stanly County was created from Montgomery in 1841. Montgomery had been cut off from Anson in 1778. I find that Culpeper was a Federalist representative from North Carolina in the United States Congress of 1807-09; 1813-15; 1815-17; 1819-21; 1823-25; 1827-29. I also find him listed as one of the representatives from Montgomery County in the General Assembly of the State in 1824."

It would seem from what Dr. Purefoy says above that it was not the intention of either Mr. Culpeper or his friends to remain in politics longer than to accomplish the defeat of their so called undesirable incumbent. He made the race, defeated his opponent, served one term and retired, as there is a gap in his service from 1810 to 1812. But of his own choice or by the urging of friends he again enters in 1813 to remain till 1829. The term in the N. C. General Assembly of 1824 mentioned by Prof. Newsom could have reference to John Culpeper, Jr., as he was then a young lawyer and was about this time a member of the legislature. It is rather strange, and, apparently unfair, that a man so popular and so much used by such a strong constituency, should have such

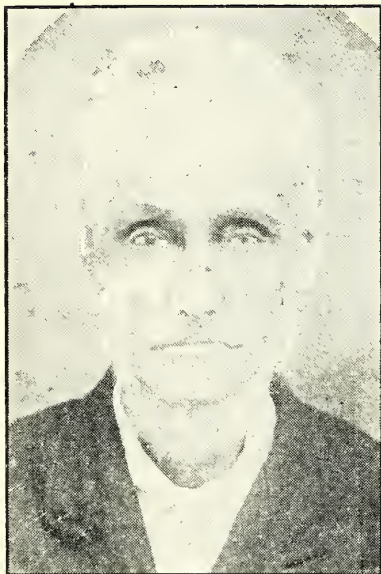


scant mention in the histories of North Carolina. That he was popular there can be no question. From Bro. Purefoy's History, page 327, as above, he says, "In Congress he obtained a distinguished reputation for consistency, firmness and disinterested devotion to the interests of his country. It is quite true he never ceased to preach and serve churches during his public life as a Statesman. All the while he was pastor of Rocky River church with Elder Ralf Freeman supplying while Congress was in session.

Dr. Purefoy wrote with first-hand knowledge as his History was written only seventeen years after the death of Mr. Culpeper. There is every reason to believe they knew each other personally as Mr. Culpeper attended the Sandy Creek as messenger from the Pee Dee a short while before his death and while Mr. Purefoy was a regular attendant if not a member of that Body. There have only recently passed away several old people from Rocky River church community who distinctly remembered Ralf Freeman being Mr. Culpeper's supply. No picture of him is known to exist. But old people remembered him as being broad shouldered, portly but not fat. Uncle Ben Davis, an old worthy colored man and long time member of Rocky River, was interviewed a few years before his death as to the personal appearance of Mr. Culpeper. He said, "He was large but not fat, high, broad forehead, broad shoulders, and a fine looking man I tell you." This old slave remembered Mr. Culpeper vividly and kept his membership in the church long after the War.

It was a common saying among the old people that Mr. Culpeper was pastor for fifty years. This is very probable. The oldest records in hand starts with April the 5th, 1828. At this confer-





Samuel P. Morton







ence Wyatt Nance resigned as Clerk and Amon Yarborough elected in his place. Bro. Nance evidently kept the old book and never turned it over to the new clerk. The handwriting of Bro. Nance nowhere appears on the book we have in hand. As he went off with the anti-mission faction he failed to return the book and the richest of our church history now seems forever lost to us. But with the oldest book we have Mr. Culpeper is pastor and no mention is anywhere made of a predecessor. From other sources it is known that Elder Edmond Lilly was pastor in 1790. It is likely Mr. Culpeper followed him immediately, and if so, he did by 1840 serve the reputed fifty years. He was generally if not universally beloved by the people of this section. They without exception alluded to him in a reverent and respectful manner. Many calling him affectionately "Father Culpeper." The writer's mother remembered him well. She remembers a newspaper he brought from Washington City and gave her, the first she had ever seen. She kept it till it literally fell to pieces. His name as pastor is last found on the old church book in the October minutes for 1840. His death is mentioned at the January meeting in 1841. He held his membership for his name is on every church roll up to the day of his death. At this October conference he and deacon John Allen are appointed delegates to the Pee Dee Association.

The Clerk makes the following notation at the January 1841 conference: "After the death of our pastor, John Culpeper, Senior, the church was some time without a pastor in 1841. The church called to the pastoral care of the church the Reverend Samuel P. Morton, who officiated as pastor for one year. Thus ended the life story



of Elder John Culpeper so far as the church records go.

He moved to his son's home at Society Hill, S. C., a few weeks before he died and was buried in old Welch Neck Church Cemetery in January, 1841. His last resting place is a beauty spot in this old church burying ground where he rests close by many prominent and honored sons of the Old Palmetto State. The writer made a special trip to Society Hill last August to view his tomb and copy the inscription. It follows:

"In Memory  
of

Rev. John Culpeper who died  
Jan. 1841, aged 76 years.

He was distinguished for Candour, firmness  
and Consistency. He preached the pure  
Gospel for 54 years and died in the triumph  
of faith."

---

The grave is well cared for and the inscription as plain as when done 87 years ago. If we analyze the statements made in the inscription above we get some fine points of his personal history. First, if he preached for 54 years he began in 1786. Second, as he was born in 1764, he commenced preaching at the age of 22. As he entered the ministry at 22 he could easily have served Rocky River the 50 years as claimed by his friends.

By his side sleep four Culpeper children, evidently all the children of John Culpeper, Jr., who lived there at the time of their deaths. The inscriptions on their headstones are as follows: "In Memory of Catherine E. Culpeper, a good child who died March, 1845, aged 9 years." "In memory of Thomas R. Culpeper who died June 8, 1856,



aged 18 years. He was a most lovely youth whom the Lord called home one month after his conversion." Then two infants, "S. P. C." and "B. F. C." No dates given. John Jr. soon moved to or near Timmonsville and at a good old age was buried at old Lake Swamp church, three miles out from this town.

The spelling of the Culpepper name varies. The form used by them has been adopted, that of using but two p's, though the correct form would doubtless be with the three p's.

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### John Culpeper, Jr.

John Culpeper, Jr., is a reputed son of Anson County. From every source this seems to be established. Even friends from South Carolina corroborate these statements to this effect. It is most likely he was born at the old Culpeper home on Rocky River. As to the date of his birth and death the inscription on his tomb at old Lake Swamp church, near Timmonsville, S. C., gives the only data available. From that it is learned he was born in North Carolina, December 9, 1800, and died March 26, 1873. This was transcribed by Rev. Mark R. Osbourne, now pastor of Lake Swamp church, and is as follows:

"Rev. John Culpepper

Born in N. C.

Dec. 9, 1800

Died March 26, 1873."

"In early manhood, a lawyer, solicitor and member of the North Carolina Legislature, then for all the remainder of his life (42 years) a Baptist minister, greatly beloved by the churches he served as pastor. For many years the efficient Moderator of the Welch Neck Baptist Association, well known through this State as a wise coun-



selor and of highest Christian character."

Now there is one thing in the inscription that tallies exactly with the records of old Rocky River church book. The minutes show that he joined by experience and baptism December 4, 1830; was licensed to preach April 2nd, 1831; ordained October 13, 1832. It will be seen as he was born on the even date of 1800; began preaching in 1831; died in 1873; that we have only to subtract the 31 years from the 73 years of his life to get the 42 active years in the Gospel ministry.

The minutes on the church book for October, 1831, are written in a hand nowhere else to be found. It is one of the most elegant to be found and it is but natural to conclude that as he had just recently united with the church and being of such marked intelligence some old time clerk requisitioned him for this just for once.

Young Culpeper was never pastor of the church. His connection with it and his prominence in this and other associations, justify this short biography of him. The records show that he preached at both Jerusalem and Bethlehem while they were "Arms" of Rocky River. Both these rejected missions. The latter disbanded many years ago and is forgotten; the former is still in existence and is as strong as any of the churches of that faith in this section.

In 1834-35 he was pastor of Cedar Creek (Lilesville) Anson County. In 1834 the church had a great revival and sixty-odd members were added to the membership. It is thought while here he married a Miss Catherine Pinkney (or maybe Pinkston) of Anson. Soon after this he moved to Darlington District, S. C. He settled in or near Society Hill.

A Mrs. Carter, of Timmons ville, in answer to



an inquiry writes as follows:

"Rev. John Culpeper, Jr., married Catherine Pinkney while living in Anson. His oldest son, Dr. James Turner Culpeper, was born there in 1834. They had fifteen children, most of them died in infancy. Only three ever married. Dr. Culpeper died ten years ago, aged 83. Rev. John Culpeper has one living grand-daughter, Mrs. Eva Quarterman, Miami, Fla."

The writer not having the correct street address, failed to get in correspondence with her to get further facts.

This history has been delayed because of an extended effort to get more data in regard to Mr. Culpeper. The start was made almost without anything at all. There are evidently some documentary facts in the records of the Baptist Denomination of South Carolina, but every effort to secure them has failed. Any man trying to write things historical about Baptists will discover the need of fuller records and more painstaking Church and Associational Clerks.

This father and son were too prominent and worthy to so nearly pass out of denominational records. This writer has done his best to save their names from discard.

Since writing the above a lady from Society Hill writes as follows concerning the personal appearance of Mr. Culpeper:

"I think of him as a tall, thin man with iron gray hair, brushed straight back from his forehead. He was said to look very much like John C. Calhoun. My impression is that Mr. Culpeper wore a short iron gray beard under his chin."

To the uninterested these minor details may seem silly, but to the writer they are peculiarly interesting.



Since writing the above the following information has been secured from Elder Henry Sheets' History of the Liberty Association:

"There is little recorded of Drury Sims. The first account we have of him is given by Morgan Edwards in 1772-73, who traveled through North Carolina during the years mentioned. He tells us that Elder Elnathan Davis had charge of six churches in the State and had three assistants. One of these was Drury Sims, who as sub-pastor was serving Rocky River Church, in Anson county. The next we hear of him was at Jersey Settlement, October 16, 1784, when he and Elder William Hill served as presbytery in the constitution of the church (Jersey) the second time. He was one of the constituent members. He was then called to the pastoral care of the church and held that position about five years. He and his wife were dismissed by letter September 8, 1789; but no intimation is given as to where he went."

So we may safely infer that both Drury Sims and Elnathan Davis were joint pastors in the earliest days of Rocky River Church. You may notice that Rocky River is spoken of in 1772-1773, which is earlier than any other known records have ever given any mention. This is not so strange since a number of churches of that period existed as "Arms" for years before they were orderly constituted by a presbytery. And, as Elder Sims remained in reach of Rocky River till 1789 he could have remained pastor till Elder Edmond Lilly took charge in 1790. Then Elder John Culpeper, Sr., probably took charge and served till the end of 1840, as the records show.

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### **Samuel P. Morton.**

Samuel P. Morton was born November 23rd,



1805. He was most likely born in Stanly County, but this is not positively known. He lived near the present town of Badin, where a part of the chimney at the west end of the house still remains.

From here he moved to Anson, but this alone does not establish the place of his birth. He took his letter from Ebenezer near by on December 23rd, 1848. The letter was signed without a moderator, but with:

“Daniel McLester, Clk.

by William Solomon, Clk. protem.”

Elder Morton had very likely already moved to Anson as he had been pastor continuously for several years. His first marriage was to Miss Vashti Calloway, daughter of Isaac Calloway, probably of Montgomery County, as he belonged to the church at the mouth of Uwharrie and was a delegate to the Sandy Creek in 1805 and again in 1811. His wife was a sister to Job Calloway, who for years held his membership at Rocky River. This Job Calloway lived at what is now the Davidson Talbert place, three miles north east of Albemarle. This put him just twenty miles from the church. But he attended and kept in good standing. He it was, who rode these twenty miles in 1830 to ask the mother church to send a presbytery to constitute Kendalls into a regular church. The presbytery consisting of “Elder Ralf Freeman, Thomas Allen, Amon Yarbrough and Wyatt Nance.” This was Saturday before the fifth Lord’s Day in May, 1830.

From this first marriage of Bro. Morton, there were several daughters and one son. One of the daughters married G. W. Turner of Anson, who raised a large and creditable family of sons and daughters. With this daughter Bro. Morton



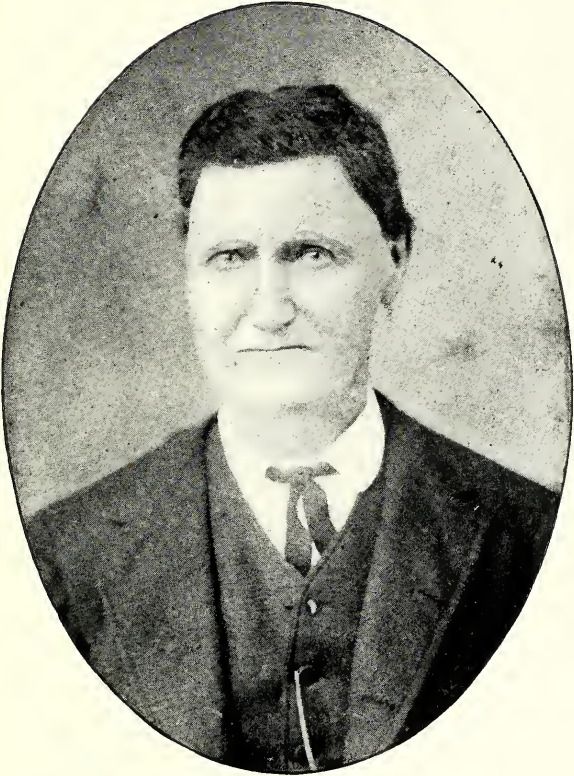
spent his last days. Another daughter married brother Thomas Hall, of Stanly, who also raised a large family. The one son, George Morton, having lost his own mother, tired of home, went to Texas and never returned. Uncle Sammie was often called the "Crying Preacher." He was unusually tender hearted and seldom ever preached without shedding tears. It is thought he had the best education of any pastor up to this time. He first planned to study and practice medicine but abandoned this for the ministry. He was the first preacher remembered by the writer of this little history. From now on most that is written will be from personal knowledge.

Uncle Sammie, while not specially gifted as a revivalist, had the pleasure of baptizing hundreds, both white and slaves. He was also popular as a marrying parson. He would often after supper play a few innocent games with the young people and then slip off to bed early. He knew the young people wanted a Scotch-Ramble Cotillion or at least a "Steal-Partner." He usually fell asleep at once and never knew anything more that night, so the young people thought. A better man then or now would be hard to find.

Once in his latter days he was spending a cold Saturday night with a family near Norwood. To protect his head from the cold he had kept on his hat till they went to prayer. In kneeling he placed his hat too near the fire, on arising he and his friends discovered that his hat had burned to ashes. He said, "What shall I do, I have an appointment for tomorrow?"

The boys said, "Never mind, Uncle Sammie, the Lord will provide." Early next morning without his knowledge they rode out to Norwood and a kind merchant walked down to his store and





Elder E. L. Davis







selected a nice hat for him. But for his teaching a few months each year he never could have lived while serving the churches. When his age prevented his teaching anymore, some of his churches never paid more than fifteen dollars a year and didn't pay a cent of that till the last meeting before the association. This is neither hearsay nor guess work, there were no poundings in those days either. He was largely to blame for this as he was too humble and tender hearted to tell his people their duty. There are two extremes. He was at one end; some of us today are at the other. Where is the "happy mean?" Uncle Sammie used chaste and correct English. He was logical in the arrangement of his sermons. He was neither a fluent speaker nor an orator.

His first year at Rocky River was in 1841. Elder Culpeper had served through 1840. Owing to the river being in the way Uncle Sammie was unable to meet several of his appointments that year, for this probably he dropped out and was followed by Elder William A. Morris, who lived only six miles away on the Anson side and had no streams to hinder him. He served three years and was followed by Elder Dwight Hayes for 1845.

Then Uncle Sammie takes charge again through 1846-1875, twenty-nine years in all. His second wife preceded him to the grave by five years. As said before, he spent his last days with his daughter or near her, apart of the time possibly in his little humble home almost in sight. He died very poor in this world's goods, but rich in grace. He had requested that this line be engraved on his headstone: "S. P. Morton, a sinner saved by grace."

After some years the Anson Association placed



a monument to his grave and put the words he requested on as a part of the inscription.

He was buried at Red Hill Church, which was near his home, two or three miles West of Ansonville.

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### **Elder Ralf Freeman.**

Writing the biography of a colored preacher may be considered a unique and unusual task. So it is, though in this case it is done with great pleasure and satisfaction. Elder Geo. W. Purefoy, who was a contemporary of both the Culpepers and Ralf, has this to say in his history of the Sandy Creek Association:

“Elder Ralf was a colored man and at first a slave, belonging to a man in Anson County, North Carolina. Soon after making a profession of religion and being baptized, it was discovered that he had impressions to preach; he was licensed by the church of which he was a member. His owner proposed to sell him, and the brethren bought and gave him his freedom. Soon after this, he was ordained to the work of the ministry. He traveled and preached a great deal in the counties of Anson, Montgomery, Moore, Randolph, and Davidson. He became a good reader and was well read in the Scriptures. He was considered an able preacher; was frequently called upon to preach on funeral occasions; was appointed on Sabbath at Associations, and frequently administered the ordinance of baptism and the Lord’s Supper.

He was of common size; was perfectly black, with a smiling countenance, especially in the pulpit while speaking. He was very humble in his appearance at all times, and especially when conducting religious services.



Great personal respect was always shown him by the brethren whom he visited in his preaching excursions.

Elder Joseph Magee, a Baptist Minister, became his warm friend, and traveled and preached with him. Such was their attachment for each other, that they agreed that the surviving one should preach the funeral of the one that died first. Elder Magee moved to the west and died first. Upon his death bed he bequeathed to Ralf his riding horse, overcoat, Bible, and fifty dollars in cash, and requested his family to send for Ralf to come and preach at his funeral. In company with a white brother, Ralf went to the West and preached the funeral sermon from a text the deceased had selected. The brother that went with Ralf stated to Elder N. Richardson that he never before saw so large a congregation. At the conclusion of the sermon, Elder Magee's brother stated to the congregation what provision his deceased brother had made for Ralf, and added, if any of you would like to give him any amount, it would be thankfully received; the congregation soon made up fifty dollars, which was given to him. While this contribution was being made, a Methodist came up and handed Ralf one dollar. A Presbyterian who observed it, said to him, "You ought not to give Ralf anything." "Why not?" said the Methodist. "Because," said the Presbyterian, "he has torn your system all to pieces." The Methodist replied, "I believe he has preached the truth, and I will give him the dollar." Ralf was able in illustrating and unfolding the doctrines of grace.

When the Anti-Mission party was formed, we have been told that he became Anti-Missionary. When the Legislature passed a law prohibiting



colored men from holding public services, Ralf was greatly mortified, and had the sympathy of many brethren. Ralf was, no doubt, a truly pious and humble Christian; he had the confidence and esteem of thousands, and died in the full assurance of a blessed immortality."

With the relating of some things learned locally of this worthy colored minister, this sketch will have to close. The mother of the writer and many others among old neighbors remembered Ralf distinctly. He supplied for Elder Culpeper all the years while he was in Congress. Not only this, but he was a member of most of the ordaining and constituting Presbyteries of that day. He had a great many white converts under his preaching and when circumstances required, he sometimes administered baptism to white candidates. Mother always spoke of him as a good Christian and an able preacher. Being asked if white people entertained him, and if so, how, she replied: "Well, he sat with the white folks till bed time; had Bible reading and prayer; then went to the negro quarters and slept on a bed specially prepared." Then about the eating; "Did he eat in the main kitchen?" "Yes." "At the same time the whites did?" "Yes." "At the same table?" "No, on a side table." Well, a boy's curiosity was thus pretty well satisfied. They treated him right and in the right way. Ralf was often put up to preach on Sunday at Associations. While a member of the Sandy Creek, he was known to occupy the pulpit with many prominent and even learned men, such as Rev. Luther Rice, and others.

It is likely true, as Elder Purefoy says in his History, that he died in the fellowship of an Anti-Mission church. This was more a matter of



accident than of choice. When the "Arm" at Bethlehem (now Ansonville) was constituted a regular church, still missionary, Ralf moved his membership there. It is almost certain that his residence was there also. When the division came over missions, this church went solidly over with the antis. This was his environment in his old age and last days. Being already silenced by a Legislative enactment and not mingling any more with his former ministerial brethren, he accepted his lot and died with his name on Bethlehem's church book and was buried in the church grove. Only last summer the writer with a party of friends visited his grave, and with bared head, paraphrased the words of Gen. Pershing at Lafayette's grave, said, "Ralf, we are here." For many years his grave had nothing more than a plain quarried stone marking his resting place. In 1907, Hon. Eugene Little, of Wadesboro, at his own good will had erected a creditable granite headstone with this inscription:

"Ralf"

He was a Primitive Baptist Preacher of much force and usefulness. His freedom was purchased by the Bear Creek Association. Erected 1907.

The wording of the inscription was wholly impartial so far as Mr. Little was concerned, but there is most certainly an error as regards Ralf's freedom. Bear Creek was not organized till 1833 and Ralf's freedom would have come too late to have been any benefit to him in his public ministry. Bethlehem was not constituted a church till July, 1831. Ralf was still a member of Rocky River for the year before he was twice put on Presbyteries to aid in constituting churches, Kendall's in Stanly, being one of them. He seems to



drop out of sight in 1831. It is thought that about this time the Legislature passed the law concerning men of color preaching. Tradition has it that he lived but a short while after this. If so, his freedom came too late. The evident fact is that his freedom was purchased near the beginning of his active ministry and not at the latter end of it. No mention is made of him anywhere after 1831. Anyway, "Peace to his sleeping dust."

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### Edmond Lilly Davis.

This great pioneer preacher was born in Anson County in 1813. Died at Olive Branch in Union County, 1896, aged 83 years. He was several times married. His second wife was a sister of Judge R. T. Bennett, of Wadesboro, who was the mother of Rev. Culpeper Davis, whose sketch will immediately follow this of his father.

Elder Edmond L. Davis was ordained to the ministry in 1832, at the age of 19, just at the time of the division over missions in this part of the State. He sided with the Antis and preached for them 12 years. Finally he decided he was preaching a gospel too narrow for the needs of the world, and fully and heartily accepted the faith of the Missionaries, and labored with them to the end of his life, preaching against missions and all benevolences for 12 years, and then preaching for these for 51 years, he seemed to come as near having a chance to make amends for his mistake as a man never has. Altogether, his was a ministry of 63 years.

Uncle Edmond was in a class all to himself. He copied from no man and none succeeded in imitating him. He cleared his own field and cultivated it. He was endowed with a lot of com-



mon sense and originality. He took orders from none.

He was truly a "Son of Thunder." He had a striking personality; rigid but rather handsome; dark hair, rosy cheeks, piercing eyes, and a body neither too large nor too small; a voice unsurpassed. He was an Orator.

When stirred by some great theme, or, moved to action by some opposing forces, he could look as mad and sour as any man you ever saw. At such times he would often pause and say, "I am not mad every time I look ugly." This explanation was timely for those not well acquainted with him.

His education was limited. His textbook was the Bible; his schoolgrounds the homes of the people. From the Bible and human life he learned much.

Under the inspiration of a great occasion, he would even surpass himself, and his words would become irresistible. At such times no living man of his section could equal him. While a consuming fire in the pulpit, he was a very quiet, humble man in private life.

As a pastor he was but little more aggressive than others of his day. Preaching, not "pastorating," was the main thing then. Though he was pastor at Rocky River for three years, 1867, '78-'79, he was not of this community and is seldom thought of as a pastor. His greatness was discovered on special occasions over the country where multitudes traveled miles to hear him.

He was given to quaint sayings. Among others, he would often say when he saw a dog in church, "Get the dog out, I have had to preach to dogs for fifty years and never knew one converted yet." When the people were thoughtless about



such intrusions, he has been known to take his buggy whip in the pulpit and on occasions use it with telling effect. About this time ladies wore skirts as much too long as they are now too short, and he would say, "When I was a boy women swept the yards with brooms, but now they sweep them with **Calico**."

Again he would say, "If I was a millionaire I would use it to hire every preacher I could to quit. The true ones would preach on; the ones I could hire ought to quit."

A splendid picture of him may be seen in Bro. C. J. Black's History of the Brown Creek Association. The same may be inserted here if the cut can be secured.

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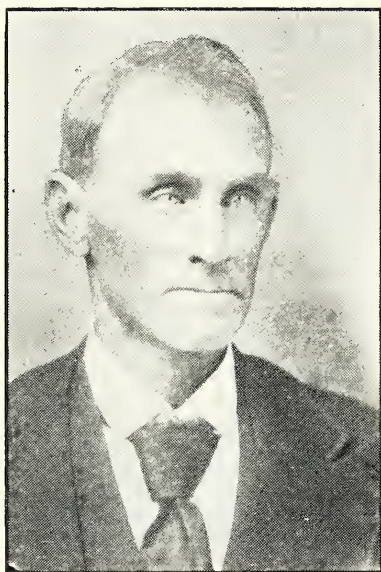
### **Elder A. C. Davis.**

This brother is still living at Olive Branch, in Union County, within a mile of where he was born and raised. He is a son of Elder E. L. Davis, whose life story is told just preceding this of his son. Bro. A. Culpeper Davis was named in part for Elder Culpeper, Sr.

He was born in 1853; married 1871 to Miss Sarah Elizabeth Hamilton; ordained to the Gospel ministry 1876, and served churches regularly to 1922 when loss of sight and failing health compelled his retirement. He is now seriously afflicted and seldom leaves the house.

Rocky River was among, if not, the first church that called him into pastoral service after his ordination. He took charge in 1876, the year of ordination and served two years, then in 1891-92, two years, then 1922, his last year in the ministry, making five years in all. From 1876 to 1922 makes a service of 46 years, a record of which no man should be ashamed. Bro. "Cul"





Rev. G. O. Wilhoit







was both like and unlike his sainted father. In his deep convictions, his uncompromising loyalty to truth, his habit of striking straight out from the shoulder in language plain and strong; he is very much a "chip off the old block."

He was more of a student and less of an orator. In figure he was tall and spare. His voice was keyed in a high tenor. His method was either textual or expository, his style argumentative. While lacking some of his father's gifts, he had some peculiarly his own that he used to good effect. His opponents dreaded him in debates.

Several years ago, while pastor at Big Lick, Stanly County, he met by previous arrangement, Elder Singleton Little, the "Wheelhorse" of the Stanly Anti-Missionaries. People were there from far and near. The grove was full, as well as the church. "Uncle Singleton" spoke first and Bro. "Cul" followed. He was unusually calm and considerate on this occasion, but he won. At the conclusion of the debate, he took a hat collection for the old brother which brought joy to his heart and tears to his eyes. Collectors were sent among the people in the grove. The offering was liberal, the largest he ever received, no doubt. He sat in the pulpit and tied up the money in a large red bandanna handkerchief.

He was heard to remark after the service that, "Mr. Davis is not the harsh man he is reported to be." This wound up all doctrinal debates in Stanly.

This will perhaps be the only lengthy write-up of any living pastor, as the others have promise of further service and their book of life is not yet closed, it is hoped. But the writer felt justified in this under the circumstances. Bro. Davis is able neither to read nor visit friends, and



though tenderly cared for by a daughter, none should marvel if a measure of loneliness should enter into his experience.

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### Rev. G. O. Wilhoit.

The subject of this sketch was born in Alamance county May 19th, 1840. His parents moved to Stanly December 28th, 1850, when young G. O., or "Bud" as the family and neighbors called him, was only ten years old.

Unaided, he attended such schools as were in reach of him and made good use of them. He read and studied at home to supplement his limited school advantages. Thus applying himself, he secured a fair education for that day. He taught right much in connection with his pastorates.

While in the Civil War he was converted under the preaching of Rev. G. W. Camp, July 28, 1863, and was immediately baptized near Kinston, N. C. He took a certificate of baptism upon which he was received by Silver Springs at the close of the war. He was licensed to preach, 1866, received full ordination in December of the same year. Elders A. F. Bennett, C. C. Foreman, and S. P. Morton forming the Presbytery. In 1876 he moved from Stanly to Anson where he was active in pastorates to the end of his life.

About the date of his moving to Anson he had reached his highest attainments in an evangelistic sense. His new residence was near Red Hill. For sometime a school house was used by the church on common occasions, while revival meetings were held under a brush arbor in the grove, supplied with slabs for seats and an old fashioned high box pulpit for the preachers. Upon one occasion during a great revival at the close of one of his most stirring sermons, he called on the



congregation to sing while he met the seekers in the altar. They began at once to come by numbers. It could be seen that he was overcome with joy, and not taking time to descend the side steps, jumped to the center of the altar space and greeted penitents right and left.

Brother Wilhoit was not only industrious in the pulpit, he was equally so on the farm or whatever he undertook to do. If he had a weakness it may have been here. He possibly worked a little too hard. Boys who worked for him said he worked like "fighting fire" from morning till night. Be it said to his honor, he was the first pastor at Rocky River to press missions in any systematic way. The church took forward strides under his ministry. He was pastor all told thirteen years. For dates see Pastoral Directory further on in this History.

Under his ministry the writer was converted, baptized and ordained to the Gospel ministry. Sacred is the memory of him.

He died at Ansonville in 1919, and was buried at Red Hill, a church he loved, and under God, had so much to do with building up.

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### William A. Morris.

These last sketches are not put in the order to which they are entitled but are placed last because of their brevity.

Bro. Morris served as pastor from 1842-1844, the year of his death. He was spoken of in the tenderest terms in a Memorial paper offered by the church on the occasion of his death.

He lived on a farm midway between the church and the present town of Polkton. His grave is in sight of the present Lane's Creek bridge on the highway now in use. He was a man of fair in-



telligence and held some good pastorates. His family is extinct so far as known. Though there are grand-children, none bear the name of Morris.

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**Elder Dwight Hayes.**

Served as pastor in 1845, for one year only. What became of him is unknown. It is known, however, that he served several churches in Robeson County, Ashpole, now Fairmont, being one of them.

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**Elder Crockett.**

Called to preach once a month in 1857. There is no record of his ever preaching. There seems to be an unbroken service by Elder S. P. Morton. It is likely that this was G. F. H. Crockett, who about that time was traveling in this State in the interest of Indian missions.

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**Elder C. C. Foreman.**

Served in 1857 for one year only. For some unknown cause he missed several appointments. He was a man of large business affairs. Most of his work was in Stanly where he owned lands, mill property and conducted a large store. This is now owned by the Titus Coble heirs, grand-children of Brother Foreman.

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**Elder J. W. Phifer.**

Served in 1880 for one year only. He was from Union County where about all his ministry was rendered.

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**Elder J. L. Bennett.**

Served the church very acceptably for the years 1893, 1905. He could have remained with



the church longer had he so desired. He was evangelistic in his preaching.

This makes reference to all those who have passed on to their reward. The living pastors with those mentioned here will be listed in the Directory in the last pages of the book.

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**Elder John A. Summey.**

Brother Summey is a native of Davidson county. In the latter part of his ministry he moved to Anson. Served Rocky River and other churches. He was a faithful expounder of the Word. He served Rocky River two or more years but the records were so kept as to be of but little help in getting anything concerning him or his pastorate there. He is still living at Ansonville, but his health has failed and he has not been active in the pastorate for several years. Brother Summey was born June 20, 1854; married Miss Martha Jane Copple, November 13, 1873; ordained to the Gospel ministry October 31, 1886; served Rocky River Church, according to his own record, the years 1912 to 1916—4 years; second pastorate, 1918. 1919, 1920—3 years, making a total of 7 years.



## CHAPTER VII.

### HOURS AMONG THE "MINUTES."

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Wading Through Ancient Waters—Fishing For  
Meaty Game—Stringing the "Catch"—  
Salting Down For Future Use.

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Every recorded minute, every word of every minute and every punctuation mark has been carefully scrutinized and translated contained in the four available Church Books covering a period of ninety-nine years. The varied styles of handwriting, the incorrect spelling and the faded condition of many of the pages, made this no easy task; yet it was entered into and pursued with unabated interest and pleasure.

The casual reader may see no reason for the recording of many little things that are here to be put down. If so, he is asked to remember that this little book is intended to be more of a Record than a History. Then it was from the first planned to save all that was on the Church's records and more. In case the old books should ever be destroyed by fire or otherwise, the facts will be in the hands of several hundred readers who may possess this History, which should make them as safe as any earthly thing can be made so.

To start at the beginning, the first recorded minute will be given below exactly as found on the book:

"April the 5th, 1828. Met in Conference the names of the members inrold as follows Males Robertson Pistole Ralph freeman thomas Allen



Wyatt Nance Amon Yarborough females Sary Lee  
Elizabeth Pistole Macy Lee

Brother wiat Nance expressed a desire that the church should releave him from acting as Clark. . he was releaved. . and Brother Amon Yarborough was appointed Clark in his room . .— and it was considered the duty of the Clark to keep a correct account of all the proceedings of the church. . and at every conference to inroal the names of the members present

a Charge laid in by the clark against Brother (Blank) for abuse that he gave his wife with out provication he (Brother Blank) not being present it was laid over untill the next meating Prayer was made by Brother Ralph and may the lord direct us all in the use of the truth and teach us our duty and our dependence on him.”

It is pleasant to record that at the next conference everything was smoothed out and the church moved on in the even tenor of her way. Brother “Blank” was a deacon and a good man, but was very plain spoken, which sometimes got him into a little trouble.

The oldest Roll will be inserted in the back of the book with several other items of interest under the heading of “Directory.”

May the 3rd, 1828. “The Arm of Rocky River at Brown Creek petitioned for the Eldership of the church to meet with them Saturday before the fourth Lord’s Day in May. Ralf Freeman, Thomas Allen and A. Yarborough was appointed to meet with them.” Nothing is further said as to the purpose of the call, but it is most sure they wanted to be constituted into a regular church as 1828 is the date of their organization.

October, 1828. “John Culpeper, Ralf Freeman and Thomas Allen appointed delegates to the Pee



Dee Association."

Nothing recorded of any importance till—

May, 1829. Here is recorded a fine point of history—"The 2nd Sabbath in May, 1829, the church convened at Bethlehem Meeting House. A door was opened, Elizabeth Billingsly joined by letter and Ingram's Precilla and Radall's Judith by baptism, and their names enrooled among the members." (of Rocky River).

This Arm was finally constituted into a regular church, but sided with the anti-mission element and has long been extinct. The graveyard started there is still in use and lies right back of the William Little old home.

July, 1829. At the Annual meeting and also at the September meeting one "Father" Horry is mentioned. This is a South Carolina name and he does not again appear.

April, 1830. Kendall's requests constituting. The minutes given below:

"The Rocky River Baptist Church under the care of Elder John Culpeper met. rec'd a letter from the Long Creek Arm by the hand of Job Calloway requesting dismissal from the Church and desired the Eldership of the Church to attend at Kindols Meeting House the Saturday before the fifth Lord's Day in may next for the examination of said Arm for Constitution. Elder Ralf Freeman, Thomas Allen Amon Yarborough, Wyatt Nance was appointed to attend with them."

There seems to be no reason to doubt that Kendall's was organized at that date. Mission or branch churches as we call them now were called "Arms" by this old mother church. She had quite a number. The one mentioned above is and has always been a strong country church



composed of well-to-do and influential farmers. It is located two miles West of New London and is a part of this pastoral field.

July, 1830. Two items of interest recorded at this conference. "Elder Ralf Freeman appointed to attend the constitution of the Arm at the Fork of Little River, on Suggs' Creek." This was probably not an Arm of Rocky River but of some other church in Montgomery or Richmond counties. The other item shows their custom of recording the names of contributors, even when the amounts were small. "Received contributions to purchase wine for the communion:

Wyatt Nance	25 cents
Robertson Pistole	25 "
Nicey More	20 "
Joseph K. Pond	11 "

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81 cents

October, 1830. "Received a request from Lawyer's Springs church craving the Eldership of our church to attend with them on the 20 inst. to examine Robert M. Nab for ordination. Rev. John Culpeper, Wiatt Nance, Thomas Allen and Amon Yarborough appointed." The handwriting here is not that of the regular clerk. It is an elegant hand, the spelling good and does not again occur in the book save when some unusual document is to be recorded. Every suspicion seems to point to Elder John Culpeper, Sr., as the writer.

December the 4th, 1830. "A door being opened John Culpeper Jun. and Rebecca Sikes was received by experience."

There is to be more about John Jr., further on.

March 4th, 1831. "The Arm at Bethlehem is granted the privilege of being constituted into a



local body." Its location, etc., was noted above.

April, 1831. "John Culpeper Jr. desired liberty of the church to exercise a gift. He was liberated."

July 1st, 1831 conference was remarkable for its brevity. "The R. River church met in conference and rec'd

John Culpeper	25 cents
Wyatt Nance	25 "
Nicey Moore	25 "

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75 cents

October, 1831. Here appears the most beautiful hand anywhere to be found in this old book, thought to be that of John Culpeper, Jr., and is an improvement over that supposed to be his father's in the records for November, 1830.

Additions this year are more frequent and in larger numbers than heretofore. The great revival spoken of in the Baptist Triennial Register as in 1831-33 is on the way. This revival brings Rocky River to her highest peak in membership reported by the Register of 1835, as 280.

March the first day, 1832. "Appointed our brethren Elder John Culpeper, Thomas Allen and Amon Yarborough messengers to the Union meeting. Also unanimously agreed that Jerusalem Meeting House on Richardson Creek shall be an Arm of Rocky River Church." This is the first mention made of a Union meeting.

Sept. 1st, 1832. "The Church believing that Brother John Culpeper Jr. was ripe for ordination, Petitioned the following sister churches for their Eldership, viz.—High Hill, Meadow Creek, Deep Creek and Cedar Creek to attend at Jerusalem the Saturday before the Second Lord's Day in October next to assist in the ordination."



Oct. 13th day, 1832, the ordination took place according to announcement. How many churches sent "Elderships" is not known. Only Mr. Culpeper, Sr., and Elder Joel Gullege are mentioned as taking part. It is likely that Mr. Culpeper, Jr., was acting as pastor at Jerusalem is the reason he was ordained there instead of at his home church.

January 5th, 1833. "Noah Barber and Nancy Smith, Amon Yarborough and wife, Elizabeth and his son James Yarborough and his daughter Sarah Smith, dismissed by letter. Amon Yarborough resigned and James Benton appointed Clerk. Bro. Yarborough had served almost five years. These got their letters on the verge of their moving to Alabama. None of them ever returned. The name is lost in the community. He was a great uncle of the writer's mother.

February and March 1833. No conferences on account of extremely cold weather.

April and May 1833. A church trial the only thing of interest.

June 1833. Union meeting at Cedar Creek (Lilesville).

November, 1833. "No conference on account of the Convention, as we had to go there on business." Was this the Baptist State Convention, which then sometimes met with country churches?

The year 1834 was well nigh a blank so far as the records show. A note by the clerk partly explains this. "We have had no conferences in consequence of our pastor having to travel as Agent for the Baptist State Convention of North Carolina, since the 30th day of November, last, until July, 1834."

July 26, 1834. "Brother John Culpeper, Jr.,



asks for a letter of dismissal and it was granted him." He was pastor at Cedar Creek and very likely moved to that section.

No more records of any business till July the 4th, 1835, at which time Elizabeth Davis, Mary Lee and Aily, a black woman were received by letter.

From October 5th, 1835 to January 3rd, 1836, no record.

Next record is for July 29th, 1836. No conference on account of a great rain that crowded the house so full that no business could be carried on. This after the Saturday's preaching service when visitors had been dismissed.

From October 1836 to January, 1837, no records.

Fourth Sunday in July, 1837. James Benton elected deacon.

1838 to 1839 almost a blank.

January, 1840. The records for January seem to be a sort of summary for 1839, and are as follows: "The Baptist church of Christ this year have met and held their regular conference meetings with two exceptions. We have had no business worth recording this year. We met and held our yearly meeting in July. The Church proceeded to administer and partake of the Lord's Supper. This is the second time the Lord's Supper is mentioned. The first was July 3rd, 1830, ten years before.

October, 1840. After the summary written above, nothing more occurs on the book till October when John Culpeper is appointed delegate to the Association. This is the last year of Mr. Culpeper with the church and the last year of his life on the earth. His last service so far as the records go was to represent the church at the



Pee Dee Association.

1841. The last mention made of Mr. Culpeper was in these words recorded in 1841 by the clerk: "After the death of our pastor, Elder John Culpeper, Senior, the church was some time without a pastor in 1841." And further, "The Church called to the pastoral care of the church the Rev. Samuel P. Morton, who officiated as pastor for one year. He attended when it was convenient. The river was often very high and he could not cross to his appointments. There was nothing transpired during the year worth recording."

Two very important and hitherto unsettled facts are brought out by this notation of the clerk. First, the end of John Culpeper's ministry, and, second, the beginning of S. P. Morton's pastorate. Mr. Culpeper had preached as pastor for well nigh, if not, quite 50 years; Brother Morton began in 1841 and with some interruptions served up to 1874, a period of 29 years.

1842. Rev. William A. Morris takes charge as pastor and serves three years. The year was uneventful. The clerk records at the July conference, "For lack of interest, postponed the sacrament till next meeting."

September, 1842. William J. Williams and wife united with the church, evidently by statement as he had been excluded from Betheny church for his belief in missions. This fully explains itself in a letter of his inserted elsewhere in this book.

October, 1842. James Benton resigns as clerk after having served for ten years. The church's recent accession, W. J. Williams, was elected in his place. He was a brother of fine intelligence. His handwriting, spelling and composition far sur-



passed any clerk of his day.

1843. But little recorded for this year. At the September conference two very worthy men united with the church. The Clerk records: "Opened a door for the reception of members, whereupon, Robert N. Allen and Uriah Staton came forward; joined the church by experience and was baptized on the Lord's Day following."

It is doubtful whether two more useful members ever joined on the same day. They were soon elected deacons and served to the end of their days.

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### **Trouble Among Church Officials.**

If the insertion of the following Committee Report is to any degree considered indiscreet by the reader, it is hoped he will pardon and understand that it is preserved to show the sweetness of the spirit of the committee and the brethren involved in this misunderstanding 85 years ago.

"After receiving all the information which it is in their power to obtain, Brother Benton did not act with that degree of caution and decision to which the importance of the subject was entitled; yet I do not see that he acted dishonest in any degree, but attribute the errors into which he has unfortunately fallen to the infirmities of human nature, all of which he frankly owns and appears to regret. As to Brother Morris, we think he acted rather hastily in using some expressions in time of excitement which he seems deeply to regret and to acknowledge his fault. This pastor and clerk were brothers-in-law.

"We your Committee would earnestly and affectionately recommend to the above brethren, and to others, to be more careful for the future how to act and pray to the Lord for grace to



enable them, at all times, to say and do that which is well pleasing in His sight, that we give none occasion to the adversary to speak reproachfully. All of which is respectfully submitted.

Joel Gullege, Chrm.

Samuel Tyson,

John Allen,

Samuel Smith."

(Notation:—This report having been made out on the 17th of August and not minuted till the present October the 1st, 1843.)

This misunderstanding was between the pastor and a former clerk. It seems to have been caused by a business transaction. One of the pastor's daughters called for her church letter, remained out a few months and returned it. Has human nature changed much in a hundred years?

Do church trials kill evangelism? Not if conducted in the Spirit as the one above recorded. This was an unusually fruitful year with the old Church. New members came at almost every monthly conference. Even in cold December a large number was baptized. The October minutes are given:

"October, 1843. On Saturday before the third Lord's day in October, 1843, J. Wilkinson preached. After which the church sat in conference. A door was opened for the reception of members: Margaret J. Lanier, and Clement Ramsey came forward and joined by experience, and were baptized on the first Lord's Day in November, 1843."

This J. Wilkinson was from South Carolina.

May 1844. Nothing on the records till this time. "The church appointed another Clerk in place of Mr. Williams, resigned. Mr. James Broadaway was unanimously chosen to this place.

"A committee containing of the Clerk, James



Benton, Stark Ramsey, Mason W. Winfield and Sarah Smith was appointed to investigate the conduct of certain members and report in two months.

"It was then agreed that on Saturday before the 4th Lord's Day in July next, Lord willing, the ordination of Brethren John Allen and Robert N. Allen as deacons will take place. They were ordained in July by Elders Jonathan Davis, Dwight Hayes, Jonathan Wilkinson and W. A. Morris. On motion the clerk, James Benton, and A. Turner was appointed to invite ministers to attend our Yearly Meeting."

Here we find James Broadaway becomes Clerk, a position he holds till 1875, a period of 29 years. Also, a note should be made of some of the preachers named on the ordaining Presbytery above. Jonathan Davis was Temperance Agent from S. C. J. Wilkinson, mentioned in October before, was the Jonathan Wilkinson mentioned here. Again, the committee appointed above to invite ministerial help in the annual revival meeting was without precedent. This was kept up and became a fixed custom.

"A committee consisting of James Broadaway, John Allen and Ausbon Turner appointed to draft Rules of Decorum."

July, 1844. A final separation is recorded in the minutes for Friday before the Fourth Sunday in July, 1844. "Brother Robert N. Allen reported that he had conversed with the following persons, to-wit:—Robertson Pistole, Wyatt Nance, Ephriam Newsom and Carey Tolson, who all said they wanted their names taken off of the church book and did not consider themselves members of this church. Brother Uriah Staton made a similar statement in regard to some female mem-



bers he had visited. On motion the above delinquent members were excluded."

A Committee had labored with these brethren before and they were told that they never would attend another Roll call unless the Mother Church would promise never to take another collection for missions.

November, 1844. Elder Jonathan Davis is supplying for the church as their pastor, William A. Morris, had died.

1845, January 4th. A lecture by Jonathan Davis. Sunday, the 12th of January, 1845, the minutes follow: "Brother Dwight Hayes preached from Rev. the 2 chapter and 10 verse. And after divine worship a dore was opened for the Reception of members and none joined. And then proceeded to appoint a pastor after the removal by death of our dear beloved pastor, William A. Morris. The reverent D. Hayes was unanimous appointed to the pastoril cear of the Rocky River church of Christ, and may the Lord revive us."

Thursday, February 13th, 1845. Rev. Jas. M. Thomas preached from Psalms 32:8. Then retired to the water and baptized Polly Ramsey, a waiting candidate. Nothing whatever is known of this man Thomas.

March conference, 1845. "Elder Samuel Ducenberry preached from 1 Peter 3:17, and acted as moderator."

April, 1845. A Memorial for Rev. William A. Morris was offered and received. He was spoken of in the highest terms.

June, 1845. Delegates appointed to the Union Meeting at Bethel Church, Montgomery County.

August, 1845. The Pee Dee Union met with Rocky River Church.

October, 1845. Pee Dee Association met with



Pleasant Grove (Flat Fork) this year. Dwight Hayes is thought to have served the church as pastor, a part if not through the year.

1846. But few business meetings held during the year. The Clerk makes note of this. No pastor is mentioned through the year, but there is some reason to believe that Rev. S. P. Morton served.

1847. Another dull year. Rev. S. P. Morton is preaching some but is not mentioned as pastor.

1848. S. P. Morton is preaching regularly but no mention made of a call. Not till May was there an addition to the church.

June Conference, 1848. "Rev. S. P. Morton preached, after which a regular conference was held. A committee appointed to meet Bro. S. Snider at the home of sister Temperance Austin's in Stanly county to receive members and form an Arm of Rocky River church. Brethren A. Turner, R. N. Allen and Merreander Curlee composing the Committee." This may have been constituted a church later on. If so, it was most likely named Austin's Grove. The location is thought to be between Big Lick and the river. If ever a regular church it has long since been extinct.

Friday, July the 28th, 1848. Rev. John Broadway preached. There is some revival spirit manifested this year. The Clerk records the following:

"Saturday a door was opened of privilege & 3 came forward, Sarah Curlee, Beady Carpenter and Miss Ingram's Molly: Monday Simeon Lee came forward: Tuesday Staton's Mack: Wednesday the 20th day of August, Louisa L. Allen and Thomas Avitt." The meeting closed that day, Wednesday, with the baptizing.

Some items of interest are found in the above



minutes:

Rev. John Broadway is mentioned here as a preacher for the first and only time. He was a good man of considerable means but was probably only a licensed preacher. He married a sister of Uriah Staton.

Colored members bore only given names and were designated as belonging to certain masters.

Meetings then did not last long, usually closing on Tuesday or Wednesday after the opening Sabbath.

Sunday, as we call it, was never spoken of other than as the Lord's Day or Sabbath. It sounds well yet.

Jan. 1849. Samuel P. Morton presents his letter from Ebenezer, Stanly County. It was dated December, 1848. This is still on file and unsoiled.

This was an unfruitful year. Bro. Uriah Staton's Mariah the only addition during the year. Pee Dee Association met at Brown Creek.

1850. Church met with great regularity. The annual meeting brought great results. The meeting lasted for 13 days with the following additions: Nancy Avitt, Nellie Burleyson, Martha Hill, Eliza A. Allen, Hartwell M. Broadway, Andrew Hooks, Allen Hill, Joshua Hudson, Alexander Jones, William Carpenter, James Curlee, Jas. G. Mask and Wiley Jones. After one Elder \*\*\* Bessent preached.

Then in September and October, other additions, including the father of the writer, Cullen Brooks. At this conference, "Bro. Uriah Staton reported that brother (blank) said he wodent attend church meeting and they mite scrach him off and he was unanimous discommunicated." The Pee Dee Association met with Ebenezer,



Stanly County.

1851. Church meets regularly but little business transacted. One brother excluded for stealing and a woman of the same family name excluded for joining the Methodist church. Wonder if they were not husband and wife? They were not natives and were likely renters in the community.

At the March meeting Rev. E. Davis preached. Delegates appointed to the Union at Gum Springs. This is the first mention of this church.

1852. Nothing much to record. At the February conference delegates appointed to Union at Mineral Springs. This church is here first mentioned.

July Conference. Brethren S. P. Morton, Cullen Brooks and J. M. Broadway sent as messengers to the Union at Brown Creek.

Annual Meeting in July. No record and it is supposed no additions. The year closed without any mention of additions. Some church trials and many citations for non-attendance. Thomas Avitt, a licentiate of the church, preached in September. He was a very good old man, but had no gifts as a public speaker.

1853. Records scant and uneventful. The Union met here in July; followed by the "July" meeting which continued for eleven days, brought good results. Four united to the church, but names not given.

1854, January. Rev. S. P. Morton still serving as pastor. The Pee Dee Association met with Cedar Creek this year on Friday before the fourth Sabbath in September, 1855. The Clerk fails to make any note of the Annual meeting or the meeting place of the Association.

October Conference. "Ann Mariah Lanier,



Sarah Staton and Margaret J. Floyd united by experience. There were also some additions at the November meeting. The baptism was set for the third Sunday in December." Thus ended the year 1855.

1856. The year was not a prosperous one. One sister joined by letter. The church met regularly but accomplished little. A charge was brought by one of the Deacons against a sister which caused a division in the church, causing the pastor, S. P. Morton, to resign. However, at the January, 1857 conference the trouble was settled and the pastor remained.

1857. The first thing of note is recorded in April. The death of Deacon John Allen is mentioned. Uriah Staton is elected to take his place. Two interesting things is found on the records. First, at the October meeting the delegates were elected to attend the Brown Creek instead of the Pee Dee as formally. The Brown Creek had been organized in 1854 for its first session in 1855 to be held at Monroe. As a number of the churches composing the Pee Dee were East of the river it is supposed Rocky River united as a matter of convenience in 1857.

The second item is the calling of one Crockett to preach twice a month during the year. It is not thought he served as pastor at all. He is not mentioned further.

1858. The minutes from January to the fourth Saturday in July are nothing more than a statement of the church having met and holding worship.

July, 1858. John Rinehart joined by baptism and the same day given the liberty to preach. He is nowhere else mentioned.

At the September and November meetings



there were several additions; results of the July meeting, no doubt.

1859. No business whatever till the yearly July Meeting. This revival meeting continued for thirteen days and resulted in twenty-one additions. No greater ingathering is on record before or since.

The Brown Creek met this year with Meadow Branch church, Union county, now in the village of Wingate and also at the location of Wingate Junior College. How things and places as well as "times" have changed! Following are the delegates for that year: Cullen Brooks, John Livingston and Elder S. P. Morton.

At the December conference, Rev. S. P. Morton was re-elected pastor.

It was recorded for October that J. M. Tomlinson, Martha Martin, William Lanier and George Morton were received. This George Morton was evidently a son of the pastor, S. P. Morton. He soon moved to Texas and never returned.

1860 was a fruitless year. Some churches are like fruit trees, who bear only every other year. One good woman, Sister Rhoda Staton, joined during the year.

1861. The church met with fine regularity, though business matters and additions seemed at a standstill. Two brethren of some prominence united during the year, namely, J. Q. Mills and H. D. Kendall. The Church families were giving their sons to the War, and their minds necessarily distracted by war conditions. It is remarkable that the War is not mentioned on the records in one single instance during the entire war.

The writer of this sketch could wish more had been on the records for 1861, as this is his natal year.



1862. Some regularity in preaching services but little else. One brother excluded for non-attendance. No additions. Twice during the year, March and April, one Edmond Morton preached.

1863. S. P. Morton still pastor. In February the Rules of Decorum ordered revised. At the July meeting Shepard Lee and wife and Martha Kelly joined by experience. In September Devotion Hancock united by experience and was baptized on the Sabbath with those who joined in July last.

1864. Again at their first meeting in the new year of 1864, S. P. Morton was re-elected pastor.

Minutes of the March meeting are of some general interest. Copied in full: Proceedings of the March meeting. "After divine worship, the Rocky River church sat in conference. Application was made for Bro. Archelaus Bennett to establish a Arm from the church (Rocky River) at the Red Hill School House. Also, application was made by Bro. S. P. Morton to establish a Arm at the Carpenter School House. And both of the applications was unanimously granted."

The Red Hill church is four miles south-east from Rocky River. It grew very rapidly and is now a good average country church. The Carpenter's School House is thought to have resulted in the formation of the present Rocky Mount church, six miles up the river and near the Union County line.

September Conference. "Sofronia Allen and Eliza Lee united by experience."

"The church refused to advance Bro. Thomas Avitt beyond that of licentiate in the exercise of his ministerial gifts. Brown Creek Association to meet with them in October."



1865. The church kept up her preaching services and seemed to be holding together fairly well. No advancement along any line noted.

1866. The work was about as in the previous year. In the latter part of the year Edmond L. Davis is elected pastor for the year 1867.

1867. No marked progress discovered. Brown Creek Association meets with Meadow Branch again. Delegates, S. P. Morton, J. M. Broadaway and D. D. Davis.

1868. S. P. Morton again in the pulpit. "The church licensed two former slaves, James Jackson and Mack Staton, to preach to their colored friends." These were good and faithful darkies till the day of their death. The only addition recorded was that of sister Polly Wilhoit, wife of Rev. G. O. Wilhoit.

1869. Thomas Avitt preached at the February meeting. Nothing more recorded till the July meeting. "The following received by experience and baptism: Richard Poplin and wife Mary Poplin, Lucy Crump, Charlotte Lee and Sarah Avitt."

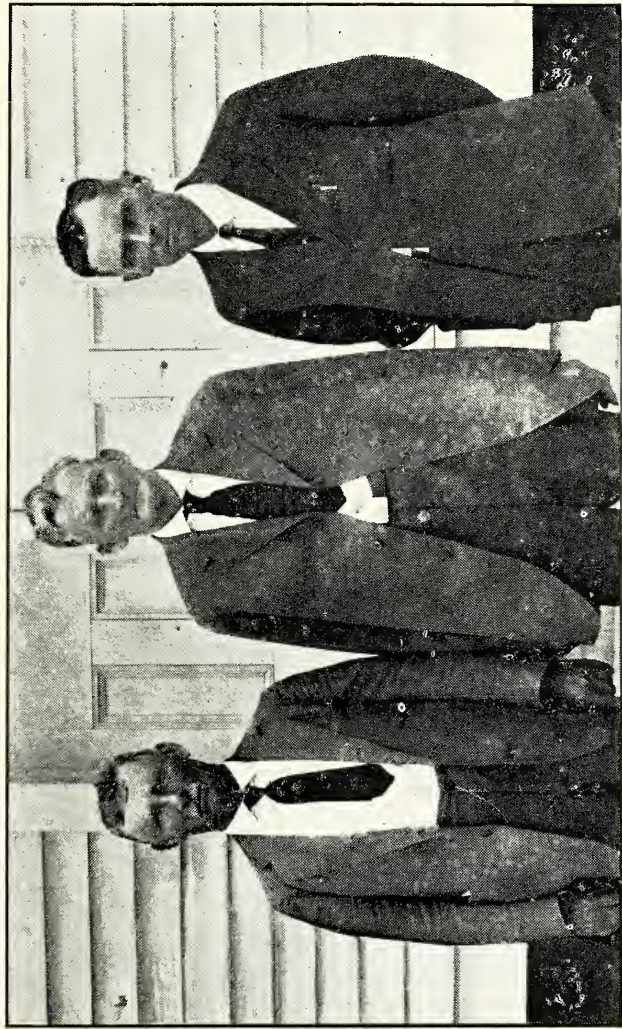
The writer remembers hearing these give their Christian experience when only eight years of age.

1869-1872. From July, 1869 to May, 1872, there is not a single item on record. These lapses in the records are deeply regretted. But little is recorded in 1872.

1872-1875. No record till mention is made in 1875 of Rev. C. C. Foreman being pastor. No additions mentioned this year. Joshua Hudson and wife dismissed by letter. Rev. Jesse Wheeler of Monroe, and Rev. N. B. Cobb invited to assist in the July Meeting.

1876-1877. Rev. A. C. Davis has entered the





Rev. A. Marsh   Rev. John A. Summey   Rev. R. D. Redfearn







ministry and is serving the church. He attended promptly but the records kept by some unknown Clerk are too brief to be informing.

1878. Edmond L. Davis takes charge as pastor. The records are fragmentary and uninforming. During the year S. H. McLendon was elected Clerk. He was competent but being a man of large business did not attend so well on Saturdays. He served four years.

1879. Edmond Davis is serving his second year. In October, Rev. John J. McLendon preached. He was attending or just out of Furman College. He was a good man, but never served many churches. He married a sister of Dr. A. T. Robertson.

1880. Rev. J. W. Phifer, of Union county, served as pastor a part or all the year.

Rev. W. G. Rollins, of Monroe, and others invited to aid in the July Meeting.

1881. Rev. G. O. Wilhoit pastor. Brother J. W. Burns and two daughters brought letters from Olive Branch this year. He was later made a deacon. W. B. Harrell and John E. King invited to aid in revival meeting.

1882. Decided to build a new church on the old Arbor site. D. Hancock, J. W. Burns, and W. A. Waddell, Building Committee; Uriah Staton, J. E. Efird, and R. A. Sikes, Finance Committee. The contract was let to S. W. Birmingham and the work to be completed by October. The ceiling was not in the first contract and was done later. At the close of this conference in March a subscription from people living in or near Norwood was handed in for the benefit of Rev. S. P. Morton to aid him in his last days: John Tyson, \$1.00; Henry Mills, \$1.00; R. H. Harris, \$1.00; W. Kirk, 50 cents; Hettie Blalock, 25 cents; N. Pennington,



5 cents; J. B. Parker, 50 cents; total \$4.30. The Union meeting met here Friday before the 5th Sunday in July. Rev. N. R. Pittman, then pastor of Wadesboro, preached the introductory sermon.

Brother Pittman remained through the revival, doing the preaching and none of the younger members remember a greater one at the old church. There were twenty-odd professions, some joining at the close of the meeting and others later. It was under his preaching this writer first took Christ as his own Savior. The following baptized at close of meeting: Mary Sikes, Baker Staton, John A. Thomas, Frances Avitt, G. Watt Nash, William D. Morton, W. H. Burns, John Avitt, Florence Thomas, Jessie P. Crump. This was perhaps the year of the church's greatest progress. The best building it ever had was put up; many fine young people had been enlisted; more effort made toward education and missions.

From November 1882 to July, 1884, but little recorded. B. E. Staton thought to be clerk.

1884. The Anson Association alluded to for the first time.

1885. January. Sisters Eliza Jane Teal, Ida Traywick and Emma Bivens appointed to canvass the church for Missions and Christian Education. 1885. A long drawn out church trial runs nearly through the year. Records stop with July and results not given.

1886, January. The church trial continues till the April meeting when the offending brother is excluded. At the September conference a committee appointed to help raise a fund to aid in putting up a monument to the grave of Rev. S. P. Morton at Red Hill church.

1887. Delinquents still in the land and excuses made to order. Anson Union met here in July.



Rev. H. W. Battle remained and did the preaching and five united by baptism, the writer being among the number.

At the October conference E. M. Brooks elected Clerk and served till and through the year 1898, a period of ten years. At the November conference a committee was appointed to raise funds to paint the church.

1888. January conference appointed a committee to let the contract for ceiling church. This was six years after the church was built. Rev. T. S. Wright aided in the July meeting. Monroe Burns and Lilly Kendall joined by baptism.

1889. Rev. A. Marsh called, but could not take charge as pastor till March. The Senior Deacon Uriah Staton and brother D. J. High died before the March meeting.

At the July meeting brother J. E. Efird elected and ordained deacon to fill vacancy caused by death of Bro. Staton. September, the matter of painting brought up and further postponed. It was done later.

June, 1890. Following the Union meeting the church was dedicated. Rev. J. K. Fant, pastor at Wadesboro, preached the sermon.

October Conference appointed D. Hancock, J. W. Burns and S. H. McLendon to investigate title to the school house lot. December conference ordered it to be sold. So it is seen the church campus covered the school lot also.

1891. A. C. Davis, pastor. The October conference discontinued the Rule requiring excuses from the brethren for absences.

At the November Conference a brother was excluded for marrying a divorced woman, and, "Thereby violating the Biblical Law of Matrimony." This is the only case on the records of



the church. There were a number of charges for drunkenness and some exclusions.

1892. January. No services. Cause not given. February, preaching on Saturday. Sunday, high waters prevented pastor and people from getting to church. There were no bridges then across either of the streams surrounding the church.

We first find mention made of a Sunday School Convention in 1891 and 1892. Their custom was to meet the first 5th Sunday and Saturday after January. This date was set to insure a Spring meeting.

June, 1892. Pastor Davis brought young Bro. James Long, of Union County, who preached on the Sabbath.

July Meeting, 1892. Pastor had Rev. J. L. Bennett as help in the meeting. He was very acceptable to the people and there was a fruitful meeting. Mrs. Eliza Lee, Miss Lela Goodman and Cecil Teal joined by baptism.

October, 1892. Rev. J. L. Bennett called as pastor for next year. The salary was set at \$80, the highest ever promised up to that time.

1893, January. A deep snow prevented any service.

February. Church discussed the plan of paying the pastor quarterly. It must have been adopted as they raised \$17 on the spot. This was a forward step.

March. Conference appointed delegates to meet with the Anson Ex. Com. to consider the advisability of again uniting with the Richmond churches in reforming the old Pee Dee Association.

May Conference, 1893. A very serious matter sprang up between a good sister and one of



the male members. The sister had been offended and out of this grew the more serious charge with which she was not directly connected. It was long drawn out and fought hard on both sides. The church appointed J. E. Efrd, D. Hancock and J. C. Carpenter a committee to handle the case. So faithful were their services that at the close of the trial a resolution of thanks was offered them by the church. The brother was put on his good behavior and retained for the time. He was soon charged for another offense, for which he was excluded and died out of the church.

Annual meeting July, 1893. The meeting was productive of much good. Several un-named candidates received for baptism and some by letter. At the September meeting Sarah Ann Furr and D. Lee Thompson joined and were baptized with those who had joined in July. Pastor declined to serve the church on his present salary, and Rev. G. O. Wilhoit elected for 1894.

October conference was fruitful of still other additions as follows: Lutie H. High, Jennie B. Staton, Rosa Furr, Ola Perry, Edgar M. Davis. These were baptized on the Sabbath.

September, 1894. The church in conference appointed W. H. Bivens, H. M. Baker and the Clerk, E. M. Brooks to select a suitable site for a burying ground to be used by the church. At the November conference the Committee stated they had selected a site beyond the old church site for the burying ground. Report adopted.

1895. Missions mentioned often and subscriptions taken. This work was done mostly by personal solicitation. It was a hard and thankless task. How much better the present use of envelopes.

The church was having some trouble with



absentees. Bro. J. C. Carpenter stated he was dissatisfied with one of the rules of Decorum. The church agreed to consider this at next meeting. The particular rule though not stated on the minutes was, "If any brother charged with drunkenness or any other immoral conduct shall at the first deny the charge, but when finally proven on him makes confession, this late and forced confession shall not be valid." The church elected its first sexton at this conference. Bro. E. M. Davis was the first victim, and at the July conference sent up the keys with his resignation. Bro. Cecil Teal was elected his successor at a salary of \$3 a year. How long he served is not stated. Also at this conference is recorded the following: "Bro. E. M. Brooks absenting himself from the house, the church voted to liberate him to exercise his gifts in advocating the cause of Christ as held by Missionary Baptists as the Lord may direct him."

July meeting, 1895. Pastor assisted by Rev. J. P. Boyd, then of Polkton, conducted the meeting with the following results: Jesse N. Parker, Bertha Gaddy and Clyde Bivens received by baptism.

October, 1895. Maud Thomas, Ollie Lee and Mary Staton joined by baptism. E. M. Brooks resigned as S. S. Superintendent after a service of eight consecutive years.

November. Some church trials and exclusions.

December. More delinquents and one exclusion.

1896. January finds G. O. Wilhoit pastor. One more exclusion. Bro. H. M. Efrid joined by letter from Palmerville where he had attended school.

April. B. P. Murray joined by letter from



Norwood.

May. T. B. Goodman, J. C. Carpenter and wife, sister M. E. Carpenter granted letters to unite with Polkton church.

June. E. M. Brooks conducted services in the absence of the pastor. No business.

July. Rev. C. R. Hairfield, a ministerial student from Wake Forest preached.

"Note. Brother Hairfield is supplying for Bro. Wilhoit during the summer on account of his health not being good." Bro. Hairfield after graduation soon accepted work in a Texas college and was never among us again. The people held him in the highest regards.

October. J. E. Efird, J. W. Burns and Cecil Teal appointed delegates to the Association. G. O. Wilhoit again called for 1897; "provided his health fails we will accept Rev. C. R. Hairfield as supply."

1897. The year opens with Bro. Wilhoit serving as pastor.

February and March. "No conferences on account of high waters. Clerk."

July Meeting. Pastor assisted by Charles T. Ball. Eight joined by baptism and two by letter. Bro. Ball was located on a field in Anson and at this time was living in Morven. He soon moved to Wadesboro and became joint editor of one of the county papers, though continuing to serve churches.

September. Preston Hogan received by letter from Bethel church, Montgomery County. Bro. Ball elected pastor for next year. Time changed to 4th Sabbaths in order to adjust the work on the Field.

November 4th Saturday. Brother James McRay, of Wadesboro, filled Bro. Ball's appointment.



1898. Pastor Ball enters his second pastoral year.

March. W. H. Bivens and G. W. Nash elected deacons.

May Conference. At this conference brother J. E. Efird read a letter from Pleasant Hill church, Union County, requesting the ordination of E. M. Brooks to the ministry as he had been supplying them for some time. This request was granted and the 5th Sunday in July set as the date. Rev. J. Q. Adams and C. T. Ball composed the Presbytery and the ordination took place Wednesday, August the 3rd, 1898, which was one of the week days towards the close of the revival.

During the week the Free Scholarship in the Pee Dee Institute was given to Cecil Teal and he entered that fall. Also, "E. M. Brooks was requested to get up all the facts he could in regard to the early history of this church."

August. The following united with the church and were baptized on Sunday: S. M. Efird, J. D. High, Emmerson High, Mary High, and Leona McLendon.

September. Sisters Rosanna High, of Beaver Dam (Marshville), and Lucy Teal, from Red Hill, joined.

Bro. Ball having resigned, the church set a called meeting for the 2nd Sunday. Pastor Ball seems to have served till June 1899, when B. H. Matthews took charge and continued through 1901.

1900. February Conference. E. G. Waddell resigned as clerk and D. L. Thompson elected to take his place.

1900. May Conference. Painting of the church reported finished at a cost of \$67.60.

1901. October Conference. B. H. Matthews



resigned as pastor and E. M. Brooks granted a letter to unite with Union Grove church, Stanly County.

1901, December. Rev. C. J. Black takes charge as pastor.

1902. Bro. Black is still pastor. In June of this year an organ is mentioned for the first time. There was a fruitful meeting this year. Brother Black was a great revivalist here as every where he served. The following joined this year: Walter Nance, Paul Efird, Hufham Bivens, Marcus Mills, Robert H. Thomas, Lorena Woodard, Esther Mills and Pearle Caudle.

1905. Rev. J. L. Bennett enters his second pastorate here. Serves only one year.

1906. Rev. G. O. Wilhoit takes care of the church for one year.

1907. Rev. R. D. Redfearn becomes pastor. At the May conference some matter concerning the Pee Dee Institute was postponed. It was probably the question of suspending the Institute and selling the property to the State for a graded school. Rev. Josiah Crudup aided in the meeting.

October. Bro. W. H. Bivens and family granted letters as they were moving near Cottonville, Stanly county.

December. J. T. Garriss and D. L. Thompson elected deacons.

1908. Bro. Redfearn continues as pastor. Rev. T. W. Chambliss assisted in protracted meeting in July. Results good as follows: Ramon McSwain, Henry Baker, Jr., Willie Helms, Annie Efird, Bonnie Efird, Bettie McSwain, Lillie Ramsey, Fannie Lee Hyatt, Marie Hancock joined by baptism.

From December, 1908 to 1919 the records give but little information. D. L. Thompson drops out as clerk. The pastors through this period



of eleven years were thought to be somewhat in the following order:

1909 to 1910, E. C. Snider; 1911 to 1912, J. W. Nobles; 1913 to 1918, unknown; 1919 to 1921, C. C. Burris; 1922 A. C. Davis; 1923 to 1924, E. C. Snider; 1925, possibly C. H. Martin; 1926, J. S. Tyson; 1927, E. M. Brooks. This ends the hours, even days, among the "Minutes."



## DIRECTORY

Here will be gathered for convenient reference in Listed or Tabulated form items of interest concerning Pastors, Deacons, Church Clerks, Visiting Ministers of Prominence, and other Worthwhile Matters, and last of all Copy of the Oldest Church Roll and a Completed Roll brought well night up to date.

### Pastors—With Date of Service.

1776 to 1790	-----	No Record
1790	-----	Edmond Lilly
1791 to 1841	-----	John Culpeper, Sr.
1841	-----	S. P. Morton
1842-1844	-----	William A. Morris
1845	-----	Dwight Hayes
1846-1874	-----	S. P. Morton (2nd time)
1875	-----	C. C. Foreman
1876-1877	-----	A. C. Davis
1878-1879	-----	E. L. Davis
1880	-----	J. W. Phifer
1881-1888	-----	G. O. Wilhoit
1889-1890	-----	Augustus Marsh
1891-1892	-----	A. C. Davis
1893	-----	J. L. Bennett
1894-1897	-----	G. O. Wilhoit (2nd time)
1898-1899	-----	C. T. Ball
1900-1901	-----	B. H. Matthews
1902-1904	-----	C. J. Black
1905	-----	J. L. Bennett (2nd time)
1906	-----	G. O. Wilhoit (3rd time)
1907-1908	-----	R. D. Redfearn
1909-1910	-----	E. C. Snider
1911-1912	-----	J. W. Nobles



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1913-1918	-----	J. A. Summey
1919-1921	-----	C. C. Burris
1922	-----	A. C. Davis (3rd time)
1923-1924	-----	E. C. Snider (2nd time)
1925	-----	C. M. Martin (not sure)
1926	-----	J. S. Tyson
1927	-----	E. M. Brooks, present pastor (1928)

It will be seen from the above list that the church had 22 known pastors. Of these there were three long termers—John Culpeper 50 years; S. P. Morton 29 years; G. O. Wilhoit 13 years, making a total of 92 years, or more than half the church's history.

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### The Deacons and Clerks.

#### Deacons:

John Allen	W. H. Bivens
James Benton	G. W. Nash
Robert N. Allen	E. G. Waddell
Uriah Staton	J. T. Garriss
J. E. Efird	D. L. Thompson
J. W. Burns	

#### Clerks:

Wyatt Nance	-----	Resigned, 1828
Amon Yarborough	-----	Moved to Ala. 1832
James Benton	-----	1832-1842
W. J. Williams	-----	1842-1844
James Broadaway	-----	1844-1875
S. H. McLendon	-----	1878-1882
W. H. Bivens	-----	1883-1887
E. M. Brooks	-----	1888-1898
E. G. Waddell	-----	1899
D. L. Thompson	-----	1900
Earle Thompson	-----	1919—

There were possibly more deacons and clerks than the records show. The gap between 1900 and 1919 in the list of clerks was partly filled



by B. E. Staton, C. L. Waddell and others, but the records were so indefinite the writer could not tabulate them.

### Visiting Ministers.

Prominent ministers who visited the church and preached on special occasions:

Jonathan Davis	John E. King
Jonathan Wilkinson	W. B. Harrell
James M. Thomas	N. R. Pittman
Samuel Ducenberry	H. W. Battle
Jesse Wheeler	P. H. Parnell
N. B. Cobb	J. K. Fant
J. B. Richardson	J. F. Love
J. R. Griffith	T. S. Wright
Edmond Morton	James Long
J. J. McLendon	P. C. Connelly
W. G. Rollins	

The following is the old church Roll as it was in 1828—one hundred years ago. It is given just as it appears on the book. It is not arranged in alphabetical order.

### White Males:

John Culpeper	Abia Atkins
James Atkins	Robertson Pistole
Jeremiah Smith	Charles Taylor
William Benton	John Gilbert
Wiyat Nance	Joel Ledbetter
John Brooks	Richard Stoker
Amon Yarborough	Job Calloway
John Beverly	John Curlee
Thomas Allen	Isaac Bayles
John Allen	Jonathan McDonald
William Carpenter	John Watson
Joseah Ponds	Bryan Jones

### White Females:



Amy Marshall  
 Sarah Avet  
 Sary Thompson  
 Sary Sparks  
 Sophia Ingram  
 Elizabeth Lilly  
 Mary Culpeper  
 Sarah Lee  
 Elizabeth Pistole  
 Patsy Allen  
 Elizabeth Yarborough  
 Nancy Allen  
 Sarah Benton  
 Seley Benton  
 Mary Benton  
 Nicey Moore  
 Sarah Edwards  
 Macey Lee  
 Mary Ponds  
 Faney Beverly  
 Milly Dixson  
 Elizabeth Goodson  
 Nancy Watson  
 Patsy Watson  
 Mary Sasser  
 Lydia Ledbetter  
 Catherine Bowman  
 Susanna Baucomb  
 Elizabeth Calloway

#### Black Males:

Hany Clark  
 Ralf Freeman  
 Dartor Solomon  
 Legrand's Thomas  
 Lillies Jack  
 Dumas's Moses  
 Lanier's Toney

Patsy Forrest  
 Elizabeth Forrest  
 Sely Howell  
 Sarah Huckaby  
 Nancy McDaniel  
 Patsy Palmer  
 Sarah Sikes  
 Mary Hudson  
 Patsy Smith  
 Anna Smith  
 Celey Folks  
 Sally Randle  
 Sarah Creps  
 — — Taylor  
 Jane Weaver  
 — — Jones  
 Nancy Ragsdale  
 Sinthea Clenny  
 — — Woodward  
 Abigail Caudle  
 Elizabeth Davis  
 Seley Turner  
 Rhoda Reimer  
 Mary Stoker  
 Rachal Beverly  
 Elizabeth Billingly  
 Rebecca Sikes  
 Pheneby Brantly

Steel's Joe  
 N. Hearn's Bill  
 Ingram's Davey  
 Capel's Jacob  
 Rusel's Abraham  
 Staton's Mack  
 Wyatt Nance's



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Watson's Daniel	Benjamin
Black Females:	
Candice	Wm Lee's Rose
Lillie' Judey	Moses's Vilet
Hogan's Sally	Ingram's Presilla
Nance's Lucky	Elizabeth Davis's Aely
Lanier's Nelly	Mask's Lucida
Hough's Pleasant	Lucy Ingram's
Genny Freeman	Molly
Mendingal's Ginna	Bro. Uriah Staton's
Boggan's Darkes	Betty
Dargan's Cate	Fred Staton's
Voluntine's Hannah	Sarah
Threadgil's Cassle	U. Staton's Mariah
Randol's Judith	

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The following is a later list including heads of families who once were members but long since dead.

#### Males:

Allen, David	Jones, Alexander
Allen, Robert N.	Jones, Wiley
Allen, W. H.	Kendall, H. D.
Avitt, Thomas	Lee, Shepard
Avitt, John	Lee, Simeon
Barber, Noah	Lilly, Armistead
Baucom, Wiley	McLendon, S. H.
Broadaway, Jeremiah	McLendon, John
Broadaway, James	Mask, James G.
Broadaway, Hartwell	Morton, S. P.
Broadaway, James M.	Morton, G. A.
Bryant, Ransom	Newsom, Ephriam
Brooks, Cullen	Nash, G. W.
Burleyson, Jonathan	Parker, J. B.
Boswell, Alexander	Pistol, Edward
Burns, J. W.	Poplin, Richard
Culpeper, John, Jr.	



Curlee, Mariner	Poplin, J. F.
Curlee, William	Porter, Alexander
Crump, George	Ramsey, Clement
Dargan, William	Ramsey, Stark
Davis, D. D.	Staton, Uriah
Davis, Hampton	Staton, B. E.
Hill, J. P.	Staton, Ennis
Hill, Julius	Smith, Thomas
Hancock, Devotion	Tolson, Carey
Howard, Myrick	Turner, Ausborn
Howard, Malichi	Tomlinson, J. M.
Hudson, Even	Tyson, Uriah
Hudson, Joshua	Williams, W. J.
Hooks, Andrew	Waddell, W. A.
A Roll of our Mothers:	
Polly Allen	Rowena Lee
Eliza Allen	Margaret Lanier
Nancy Avitt	Dolly Lanier
Louisa Brooks	Sofronia McLendon
Frances Burns	Ann Morton
Louisa Crump	Sallie Perry
Elizabeth Davis	Rhoda Staton
Annie Efird	Eliza Teal
Cornelia Goodman	Eliza Turner
Leah Hancock	Martha J. Turner
Ann M. Harris	Laura Turner
Jane Lee	Lucy Waddell
Eliza Lee	



















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